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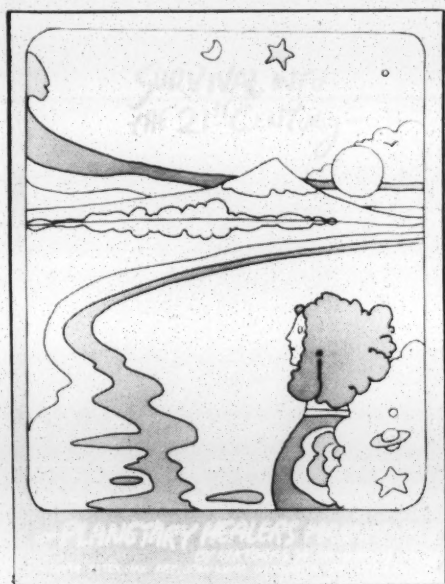
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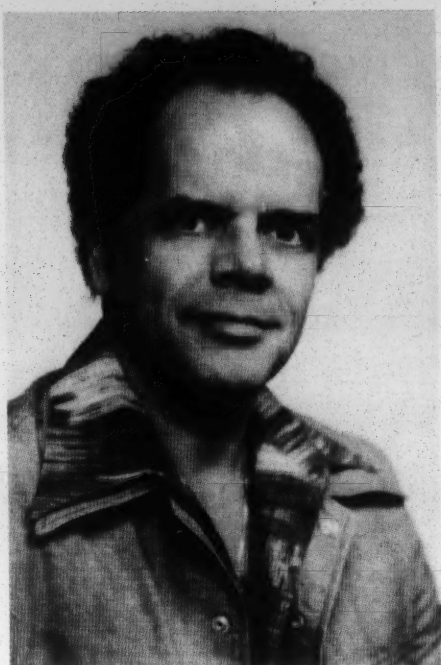
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METAMORPHOSIS

CONTENTS

PAGE

REFLECTIONS	6
GENESIS	8
GETTING TO KNOW YOU	16
BOOK SCREEN — HOLISTIC HEALTH	29
MIND EXPANSION	30
LIFE ENRICHMENT	42

HOLISTIC HEALTH



ARE WE A PLANT EATING PEOPLE?	Viktoras Kulvinskis, M.S.	10
SEVENTH DAY ADVENTIST MEATLESS MEALS	Pauline Pichette	14

MIND EXPANSION



TWO DREAMERS	Len Kasten Elaine A. Stuart	18
THE DREAM PEOPLE	Gail M. Mayville	24
A PRACTICAL GUIDE TO DREAM WORK	Silvia Ator	26
THE AQUARIAN CONSPIRACY — A Book Review	Gail M. Mayville	29

LIFE ENRICHMENT



WHY L.I.F.E.?	Darlene Dunbar	32
JOB BURN OUT—TURN OUT	Gordon D. Scallion	34
TEAR DROP	Peggy Johnson	36
SINGLE PARENTING	Susan Motherway	38
PATTERNS OF SIMILARITY	Marjorie Buckley Turcotte	40

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Our readers constitute the mirror in which we may view our changing images as we experience our own self-transformation. Your reflections will help us to see our own. Please Forward Your Comments to: **"REFLECTIONS"**

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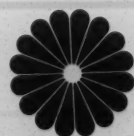
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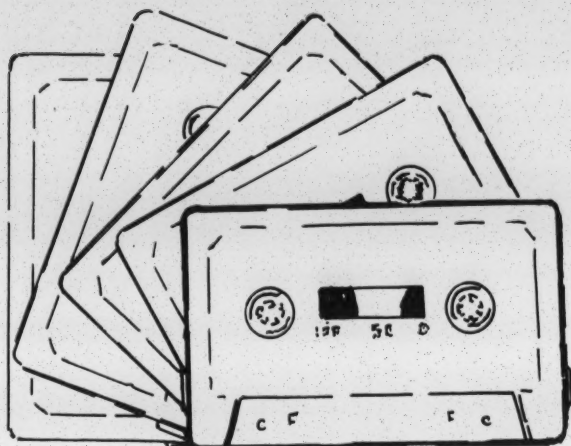
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Good Luck!
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TALKING TAPES REVIEW

Barbara Mann Goodin

Today we are witnessing an explosion of cassette tape information. Philosophy, psychology, self-hypnosis, attitude motivation, holistic health, meditation, healing, you name it and it is on tape. As the world becomes more complex, the need to know becomes more demanding. Cassette tape information fills that need by allowing us to utilize non-productive time to gain new insights into life. Anytime that our hands are busy but our minds are not, (such as in driving, waiting, dressing, cleaning,) can be effectively used to gain the knowledge we need. The philosophy behind cassette tape information is spaced repetition, the learning technique which can turn new ideas into action. Without repetition, new ideas are generally forgotten until heard again. Repetition literally makes them a part of your thinking and helps you internalize ideas that can provide positive mental conditioning. To gain the full benefits of spaced repetition, it is recommended that we listen to a tape for six consecutive days and just often enough thereafter to refresh our mind until the ideas become a part of our thinking. Talking tapes are an excellent tool to use to feed our minds.

PSYCHO-CYBERNETICS

By Maxwell Maltz, M.D.

Cybernetics comes from the Greek word, the steersmen. The science of psycho-cybernetics proposes that we have within us, a built-in steering mechanism or a goal-striving machine that will automatically produce results from the goals that we set. We can use this mechanism for success or failure, the results being determined by what we think. Aside from the terminology of cybernetics, this tape gives us an excellent explanation of how the mind works and how our thinking produces our actions. Use of our creative imagination will free our creative thinking and help us to unlock our unique creative self from self-imposed limitations. The key to successful thinking is our self-image and Dr. Maltz explains how our actions, feelings and behavior are the result of our own images and beliefs. His discussion of why mental movies are so powerful, how to acquire the habit of happiness, 21 days to form a new habit of thinking, and developing a winning feeling, are stimulating. In this condensation of Dr. Maltz's book, the message is: use positive thinking as a powerful tool to reprogram our conscious thinking, and our subconscious thinking will automatically work for us. Think successfully, give yourself a definite goal to achieve, keep your eye on the end result and you will automatically act to produce success. Psycho-Cybernetics gives us not only many creative ideas, but ways to put them into action.

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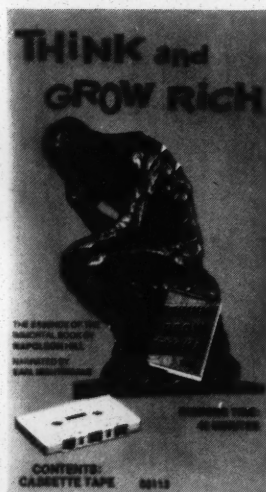
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GENESIS



"The purpose of Metamorphosis is to provide a variety of educational tools for self-transformation."

Dear Readers,

Welcome to **Metamorphosis**, the magazine for self-transformation. This is truly a marvelous time in history, for the revolution for self-change has begun! People are becoming aware. They are searching for ways to grow in body, mind and spirit. In a response to that need, a movement is forming. Growth in this movement is seen through the establishment of many groups specializing in the fields of health, mind expansion and personal spirituality. While using different methods and approaches, these groups all have a single thread of commonality—all seek to bring people in closer touch with their essence, thereby beginning a transformation of the individual and ultimately a change in the overall consciousness of humankind.

As with any movement, information sharing is essential. To keep people informed, it has become necessary to create a national publication that would "network" those individuals and groups together for the purposes of sharing collective information. Thus, the formation of **Metamorphosis**.

The purpose of **Metamorphosis** is to provide a variety of educational tools for self-transformation. These tools are designed to provide methods and processes for getting in touch with ones self. **Metamorphosis** is divided into

three sections for easy reference; Holistic Health, Life Enrichment, and Mind Expansion. To keep the editorial content pure, *there will be no advertisement within the feature articles!*

With any new publication, there are lessons and growth experiences. **Metamorphosis** is no different, but through the honest concerned efforts of the staff who produce **Metamorphosis** in conjunction with the "Reflections" from our readers, we are confident that **Metamorphosis** will indeed achieve its objective to share information in a holistic, quality way for the enrichment of all of our lives.

To help us with our growth, a reader's survey card has been inserted into the magazine. Please take a few minutes to share your ideas with us. With your help we will enter this New Age with a vibrancy that has not been known before.

Thank you for supporting **Metamorphosis** with your subscriptions and ideas. Until the next issue —

Love and Energies,
Gordon D. Scallion
Publisher/Editor

p.s. The next issue focuses on "ENERGIES."



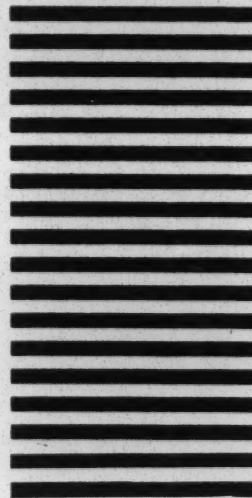
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- ☐ EDITORIAL
- ☐ ART/ILLUSTRATION
- ☐ DEPARTMENTS

What sections did you enjoy the most?

- ☐ HOLISTIC HEALTH
- ☐ LIFE ENRICHMENT
- ☐ MIND EXPANSION

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- ☐ Married ☐ Single ☐ Shared Household

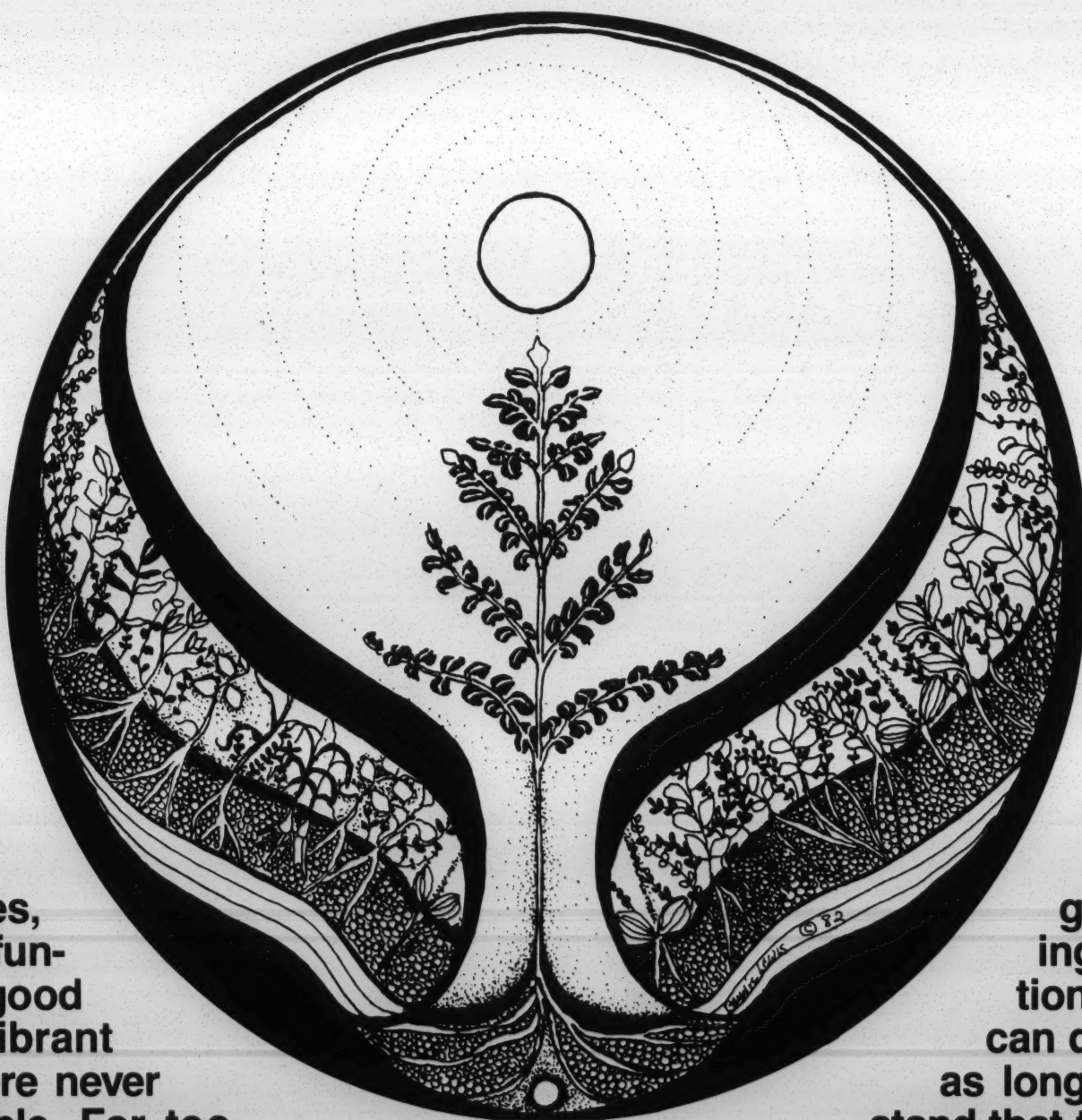
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HOLISTIC HEALTH



In the Eighties, we now know fundamentals of good health and vibrant living that were never before available. For too long, we have focused on sickness, and allowed others to take responsibility for restoring us to

health. Now, we are learning to take care of ourselves because alternative

groups are making vital information available. We can do it ourselves, as long as we understand that the mind, body and spirit are a synergistic combination. The whole human is far more than the sum of the parts.



Thousands and thousands of books are written on what's wrong with eating meat. There is no rationalization for eating it outside of the fact that it is a custom, an addiction, inherited from the prehistoric past. At that time, the eating of flesh was an emergency necessity, just as in our decade, in airplane crashes, individuals practiced short term cannibalism in order to survive an emergency condition. The cannibalism was not continued upon return to society. Likewise, we should come to a realization that flesh eating is something that one might wish to practice in an emergency, but not on a long term basis.

All my research within historic and scientific literature shows that our early ancestors were vegetarians. It was during the Ice Age, when the vegetation was not available, that humans started eating flesh in order to survive. Unfortunately, this custom continued after the Ice Age. In some cases, as with the Eskimos and other northern tribes, it was a necessity. In other cases, the custom continued as an addiction: the original necessity was lost but the habit, though self-destructive, continued, and was considered normal through social conditioning and lack of proper knowledge.

In 1980, some current scientific research was described by Boyce Rosenberd in THE NEW YORK TIMES:

"Preliminary studies of fossil teeth have led an anthropologist to the startling suggestion that early human ancestors were not predominantly meat eaters or even eaters of seeds, shoots, leaves or grasses. Nor were they omnivorous. Instead, they appear to have subsisted chiefly on a diet of fruit..."

Not until the advent of Homo Erectus, the species immediately ancestral to Homo Sapiens, is there evidence of the omnivorous diet that is typical of human beings today...

Dr. Walker has established similar patterns in the various types of wild pigs, such as wart hogs, and among a number of monkeys and apes. It is against these patterns that the hominid teeth are checked.

The sample of teeth studies so far is small — fewer than two dozen representing four major types of hominids — and further analysis could refute the early indications. But, while the sample is small, no exceptions have been found.

Every tooth examined from the hominids of the 12 million year period leading up to Homo erectus appeared to be that of a fruit eater. Every Homo Erectus tooth was that of an omnivore. Homo Erectus was the first form known to have migrated out of Africa. Specimens have been found in many parts of Africa and Asia.

Dr. Walker notes, however, that a fruit diet need not resemble what Americans consider a fruit diet — oranges, plums, apples, bananas and other extremely sweet and soft items. Hundreds of plants produce fruits that are tougher, more substantial foods.

Most religious documents trace history back to a time where raw food, (fruitarian diets) were provided by nature, and no violence existed.

ARE WE A PLANT EATING PEOPLE?

By Viktoras Kulvinskis, M.S.

The Biblical self-fertilizing hermaphrodite, Adam, and other parthenogenic individuals were definitely non-carnivorous. Their dietary needs were spelled out specifically "And God said: Behold I have given you every herb-bearing seed which is upon the face of all the Earth and every fruit-yielding tree; to you it shall be for meat." This fare of Methuselah's times called for no complicated preparation—only what came directly from a tree or plant.

It is difficult to see how the early man who had neither claws or fangs, nor the fleetness of foot to catch prey, could have been anything but the frugivorous animal which Charles Darwin and Julian Huxley maintain he was.

In Darwin's "The Descent of Man" he shows a very close relationship between the fruitarian anthropoid apes and man both in structure and function.

It would be a remarkable thing that all the primates, with the exception of man should be frugivorous.

A very definite remaining indication of man's original food needs can be found in the analysis of his first natural food: mother's milk.

A comparison of equal weight of breast milk and fruit shows that mother's milk has the calcium content of an orange; sodium value of a cantaloupe; potassium count of blueberries; magnesium weight of an apple; iron composition of red currants; copper of figs; phosphorus of lemon; chlorine of pineapple; sulphur of tangerine; vitamin A of plum; B1 of grapefruit; B2 of banana; calorie of pears.

The protein content even of ambivorous human mother's milk is between 1.0 and 2.4 percent, average value of 1.4 percent. This small percentage supplies the baby with all the essential amino acids, protein, during the period of most rapid growth and maturation. Grown humans don't have a need for such high value of protein once they have stopped growing. Excess to the dietary needs will result in fat and ill health.

There are many examples of a heavy meat diet producing robust and apparently healthy individuals. It was Dr. L.H. Newberg of Ann Arbor University who found that when he fed large quantities of meat to test animals, they grew bigger and more alert than other animals on a vegetarian diet. But three months later, these animals contracted kidney damage and died while the vegetarian animals lived healthily and happily.

It has been shown that tryptophane, an essential amino acid of the protein complex, in high enough concentrations, when ingested continuously over a period of time, can result in urinary cancer. The average content of tryptophan for 20 listed fruits is one twentieth of the value found in round, medium fat, beef.

The range of protein content for fruit was .4 to 2.2 percent, which is approximately the range of protein in human breast milk. Meat is 10 to 24 percent protein, and is unsuitable food for man. Grains, nuts and seeds are 10 to 50 percent protein and, unless sprouted, which reduces protein concentration, are unsuitable for humans.

The comparison of the protein content of milk in classes of animals is worthwhile.

Fruitarian	Anbivorous	Carnivorous
Man 1.25 - 2.7	Guinea Pig 8.55	Dog 10.1
Monkey 2.3	Rat 8.7	Cat 11.1
	Swine 14.98	Russian
	&7	Wolfhound 10.6
		Pointer 9.2

From common sense we would anticipate concentration of protein in human mother's milk to be much higher than in a mother cat if the size of the organism produced was the main criterion. Human protein needs come closest to the protein needs of the fruitarian monkey. Big, strong

bodies are built from fruit protein, as any gorilla would prove to you.

It has been shown that diets of animals in a natural setting correspond to anatomical and physiological structure and their functions. In the table that follows, you will be able to see that the mammalian animals can be divided into four categories: the carnivora (flesh-eating animals such as the cat, dog, lion and wolf); the omnivora (structurally similar to carnivora, but consuming flesh and vegetable matter; prime examples are the raccoon, wild boar, some bear varieties, and pig); the herbivora (grass and leaf-eater, such as the cow, camel, deer, and ox); and the frugivora, (fruit, nut, and succulent green eater, such as the apes). Some claim this last group be our evolutionary ancestors, especially the anthropoid apes.

One of the most famous Anatomists, Professor Baron Cuvier in his "Lecon d' Anatomie Comparative" as quoted by Shelly in his essay entitled "A Vindication of Natural Diet" says:

"Man resembles no carnivorous animal. There is no exception, unless man be one, to the rule of herbivorous animals having cellulated colon. The orang-outang perfectly resembles man both in order and in the number of his teeth.

"The orang-outang is the most anthropomorphos (man like) of the ape tribe, all of whom are strictly frugivorous.

There is no other species of animals which live on different foods in which this analogy exists."

From the following table, it is easy to draw the conclusion that humans are most naturally suited for a fleshless diet.

CLASSIFICATION OF ANIMALS

THE CARNIVORA	THE OMNIVORA	THE HERBIVORA	THE ANTHROPOID APES	MAN
Zonary placenta Four footed Have claws Go on all fours Have tails Eyes look sideways Skin without pores	Placenta non-deciduate Four footed Have hoofs Go on all fours Have tails Eyes look sideways Skin with pores	Placenta non-deciduate Four footed Have hoofs (cloven) Go on all fours Have tails Eyes look sideways Skin with pores (save with pachyderms as the elephant)	Discoidal placenta Two hands and two feet Flat nails Walks upright Without tails Eyes look forward Millions of pores	Discoidal placenta Two hands and two feet Flat nails Walks upright Without tails Eyes look forward Millions of pores
Slightly developed incisor teeth Pointed molar teeth *Dental formula 5 to 8.1.6.1.5 to 8 5 to 8.1.6.1.5 to 8 Small salivary glands	Very well developed incisor teeth Molar teeth in folds Dental formula 8.1.2 to 3.1.8 8.1.2 to 3.1.8 Well developed salivary glands Saliva and urine acid	Dental formula 6.0.0.0.6 6.1.6.1.6 Well developed salivary glands Alkaline reaction, saliva and urine Smooth tongue Tears on abdomen A stomach in three compartments (in camel and some ruminants four)	Well developed incisor teeth Blunt molar teeth Dental formula 5.1.4.1.5. 5.1.4.1.5. Well developed salivary glands Alkaline reaction, saliva and urine Smooth tongue Mammary glands on breast Stomach with doudenum (as second stomach)	Well developed incisor teeth Blunt molar teeth Dental formula 5.1.4.1.5. 5.1.4.1.5. Well developed salivary glands Alkaline reaction of saliva and urine Smooth tongue Mammary glands on breast Stomach with doudenum (as second stomach)
Intestinal canal 3 times length of the body	Intestinal canal 10 times length of the body	Length of intestinal canal varies according to species, but is usually 10 times longer than body	Intestinal canal 12 times length of the body	Intestinal canal 12 times length of the body
Colon smooth	Intestinal canal smooth and convoluted	Intestinal canal smooth & convoluted	Colon convoluted	Colon convoluted
Lives on flesh	Lives on flesh, carrion & plants	Lives on grass, herbs & plants	Lives on fruit & nuts	Lives on fruit & nuts

* The figures in the center represent the number of incisors upon each side are the canines, followed to the right and left are the molars.



HEALTH CRISES IN AMERICA

According to World Health Organization statistics, America is suffering from an epidemic of degenerative diseases — over 60% of Americans are chronically ill, that is, no medical cure known for the diseases. Dr. Laura Neuman informs us that: *During the last 50 years in the U.S., the increase in epilepsy has been 450%; Diabetes 1800%; Brights Disease 650%; Anemia 300%; Insanity 400%; Heart Trouble 300%; Cancer 308%; and while we have the distinction of raising the world's best hogs; we have 75% of the world's sinus trouble.*

During that same period our diet increased over 300% in flesh food, as well as in calories and fat, and we became addicted to factory-made "junk food."

This dietary pattern is directly responsible for the change from infection and minor ailments to chronic illness. In 1978, a report of Senator George McGovern's Senate Sub-Committee on Nutrition and Human Needs relates the sharp increase in use of saturated fats, cholesterol, sugar, salt, food additives and refined carbohydrates to the six most common degenerative diseases. The recommendation was that Americans use more whole foods, and cut down on fats, flesh foods and processed foods. If we don't, we might not have too many more generations before sterility will affect all people.

YOU WILL LIVE LONGER ON THE SLIM VEGETARIAN DIET

Unless you change your life-style, you may anticipate the "vengeance of the gods." In the Puranas, (Ancient Hindu Scriptures), the food god complains to Lord Vishnu, the sustainer of the Universe, that people misuse him a great deal. To this, Lord Vishnu replies: "Those who eat too much, you must eat them up, for that is the only remedy."

The warning of Lord Vishnu was vividly demonstrated in 1927 when the late Dr. Clive McCay of Cornell University made his classic dietary experiment. He doubled the life span of rats by halving their food intake. This would be equivalent to 140 years in human terms.

Professor Huxley extended the life span of worms by a factor of 19 through periodic fasting. In orthodox geriatric studies, it has been found that a slim body, due to little eating and excellent elimination, is an essential factor for reaching the century mark.

The U.S. National Academy of Science made these recommendations for diet among people above age 55; for males, 2,400 calories with 65 grams of protein; for females, 1,700 calories, with 55 grams of protein. According to a U.S. Department of Agriculture study, Americans of all ages consume a daily average of 3,300 calories with 100 grams of protein, 157 grams of fat and 380 grams of carbohydrate.

The countries which have the highest number of centenarians are starving by American standards.

In the survey of 55 adult males in Hunza, Pakistani nutritionist Dr. S.M. Ali found an average caloric intake of 1,923, with 50 grams of protein, 36 grams of fat, and 354 grams of carbohydrate. Meat and dairy products constitute only 1-1½ percent of the total. Similarly, Guillermo Vela of Quito found the daily diet of the elderly of Vilcabamba to average 1,200 calories,

"It would be a remarkable thing that all the primates, with the exception of man should be frugivorous."

37 grams of protein, 12 to 19 grams fat, and 200 to 260 grams of carbohydrate. On this meager diet, many a centurian covers 30 miles of rough mountain terrain in a 24 hour period.

In the USA, there are men who have applied the wisdom of under-eating for optimal endurance. Park Barner lived on fruit and vegetable juices for the week before a 52 mile marathon race. He fasted for 24 hours preceding the race. It was reported "not only did he finish without having his energy run dry, he ran almost a half hour faster than his previous best for 50 miles."

"Under-eating" can increase our physical endurance, clear our heads and give us long life. In times of crisis, when famine is a reality more people could be fed on less, giving everyone a fair share of the planet's harvest.

The human being requires minimal dietary protein as obtained from nuts, seeds, sprouts, grasses, succulent greens and fruit. The protein composition of the body is in a constant state of change, with proteins constantly being broken down and resynthesized. Tissue protein breakdown and dietary protein contribute to a common metabolic pool of nitrogen from which amino

acids are withdrawn for rebuilding tissue protein and for the formation of new protein for growth. There is a great deal of recycling of protein.

Nutritional experiments by W. Lintzel showed that plant proteins are more efficient than animal proteins in maintaining the nitrogen balance in adults. His experiments showed that smaller quantities of potato and rye grain protein were required than protein from milk, egg or meat.

The human being needs the eight essential amino acids found in a complete protein. A protein is complete if it can maintain a healthy body. The strongest animals — the ox, elephant, horse — live on a diet of grass. The gorilla can maintain life on the protein provided by a diet of about 90% succulent greens and fruit, such as oranges, bananas, mangoes. The human being's digestive system and physiological makeup are identical with that of a gorilla; hence people can maintain themselves on a diet of living produce.

Nutrition is the most important environmental factor in the health of our people. There are other factors, of course, but nutrition is certainly the most important. No medicine, or drug, or other type of treatment builds. The only way you can build or balance the blood stream is through proper nutrition. This concept is a cornerstone of the famous Mayo Clinic in Rochester, Minnesota. Its founder, Dr. Charles Mayo...stated: "We are all afraid of germs because we are all ignorant of them. Germs are outside. What we should be afraid of is lowered resistance which comes from within. The folly of our topsy turvy notion leads to much preventable confusion and despair."

Instead of developing a proper respect for our own extraordinary powers conferred upon us by mother nature, we endow germs with unnatural powers which they should not possess."

THE CANCER IN MEAT

MEAT — It is not loving to kill. To eat meat is generally unnecessary and unecological. It takes 50 to 100 times more land to produce meat than it does to produce its equivalent in vegetarian food. Animal feed contains DDT, pesticides, hormones, stilbesterol, antibiotics, tranquilizers. Diseased animals are slaughtered and sold to the public. Moreover, meat is not a healthful food. Fatty meat is high in cholesterol. The waste products of protein metabolism and acid (uric) which accumulate eventually precipitate in tissues as crystals. Meat tends to putrefy in the colon, producing toxic waste which speeds the

metabolism and causes degenerative diseases, leading to premature death.

Dr. John Berg of The National Cancer Institute reported at The American Cancer Society Conference that heavy beef eating is related to a high incidence of cancer of the colon and rectum. Dr. Ernest Wynder, president of The American Health Foundation felt that beef (also eggs, dairy products and foods containing saturated fats) should be incriminated as cancer-promoting.

Wynder, told a symposium sponsored by The Boston American Cancer Society and the Greater Boston Medical Society, that dietary fat and animal protein combine with bacteria in the gut to form acids linked to tumor formation. Now, he said, the evidence shows links also between these fats and cancer of the breast, pancreas, kidney, ovary, and prostate as well. (Boston Globe, December 5, 1974, p. 49)

Cancer immunity is built on a low protein, non-processed diet. These observations were made by Dr. Robert Good, University of Minnesota, from his studies of aboriginal children and animals.

Rich protein decomposes in the stomach into poisonous ammonia, which in turn produces nitrosamines. Biochemist, Dr. Lijinsky said: "...they are among the most potent cancer causing chemicals known." Furthermore, Dr. W.J. Visek, (New York State College of Agriculture and Life Science of Cornell University) states: "The presence of ammonia increases susceptibility to virus infections, which are known to cause cancer in animals and are suspect in man."

Other studies showed tryptophane, an essential amino acid, which is about twenty times more concentrated in meat than in fruit, to be carcinogenic in the urinary tract. In the press, Nov. 25, 1962, it was reported that Dr. Richard Gordon of Monsanto Chemical Co., St. Louis, discovered that "an acid called tryptophane causes growth and aging." By excluding tryptophane from their diet, Gordon kept animals youthful and active without any signs of aging in excess of normal lifespan. Introduction of tryptophane results in the appearance of normal aging.

Dr. A. Voisin states, "The formula for tryptophane is very close to that of indole-acetic acid, which is a growth hormone in plants. This hormone can be produced by plants from tryptophane."

THE HEART DISORDERS IN MEAT

In the U.S.A., heart disorders are the largest cause of death. Hardening of the arteries, according to Dr. Paul White, affects even two-year-old children. All related studies point to the culprit — fat and mineral deposits in arteries — which places a heavy strain on the heart.

In the past, hardening of the arteries was believed to be caused by high cholesterol foods from animal sources. A more recent study by Dr. John Gainer showed protein to be the major contributing factor.

He demonstrated that even a slight increase in blood plasma protein can reduce oxygen transport in blood by as much as 60 percent.

It has been shown by a Danish researcher that oxygen-deficient atmosphere (like smog-filled cities) induces arteriosclerosis. Dr. Gainer observed that rabbits on high cholesterol diets had thicker blood vessel walls than those on

"It takes fifty to one hundred times more land to produce meat than it does to produce its equivalent in vegetarian food."

normal diets; rabbits on protein-rich diets had thicker blood vessel walls than those on high cholesterol diets.

Oxford Muller, the inventor of the capillary microscope showed through experiments the benefit of a vegetarian diet in heart related disorders. He states: "The influence of a vegetarian diet presents itself in this way: The capillaries stretch out and their convolutions become straightened out. We thus can see that this form of nourishment caused a certain unburdening of the peripheral section of the blood vessels while the purely meat diet seems to represent a heavy burden."

A Norwegian study from 1972-1977, gives some significant improvement in heart attack statistics just from minor dietary alterations.

The study conducted in Oslo among more than 1,200 healthy men who had high levels of cholesterol in their blood, is considered by experts in the United States to be the best evidence to date of the life-saving value of changing dietary habits. After five years, the men in the experimental group had a 47 percent lower rate

of heart attacks and sudden deaths than did a comparable group of men who served as controls. The Norwegian study was begun in 1972 among 1,232 men 40 to 49 years old who were selected because they faced a high risk of developing heart disease. Though their blood pressure was normal, their cholesterol levels were considered high — from 290 to 380 milligrams of cholesterol per 100 milliliters of blood — and 80 percent of them smoked cigarettes.

Those men who experienced the greatest drop in cholesterol levels had adhered most closely to the dietary recommendations, according to the research team. The team, from the Oslo Department of Health and Life Insurance Companies' Institute for Medical Statistics, was directed by Dr. I. Hjermann.

The team cited the consumption of less saturated fat (most animal fat) as the single most influential dietary change.

They calculated that dietary changes accounted for 60 percent of the difference in the number of heart attacks and heart deaths suffered by the two groups of men.

A study by Annand and another by Yarushalmay and Hilleboe showed in various countries that the higher the level of vegetable consumption, the lower the level of heart disorders.

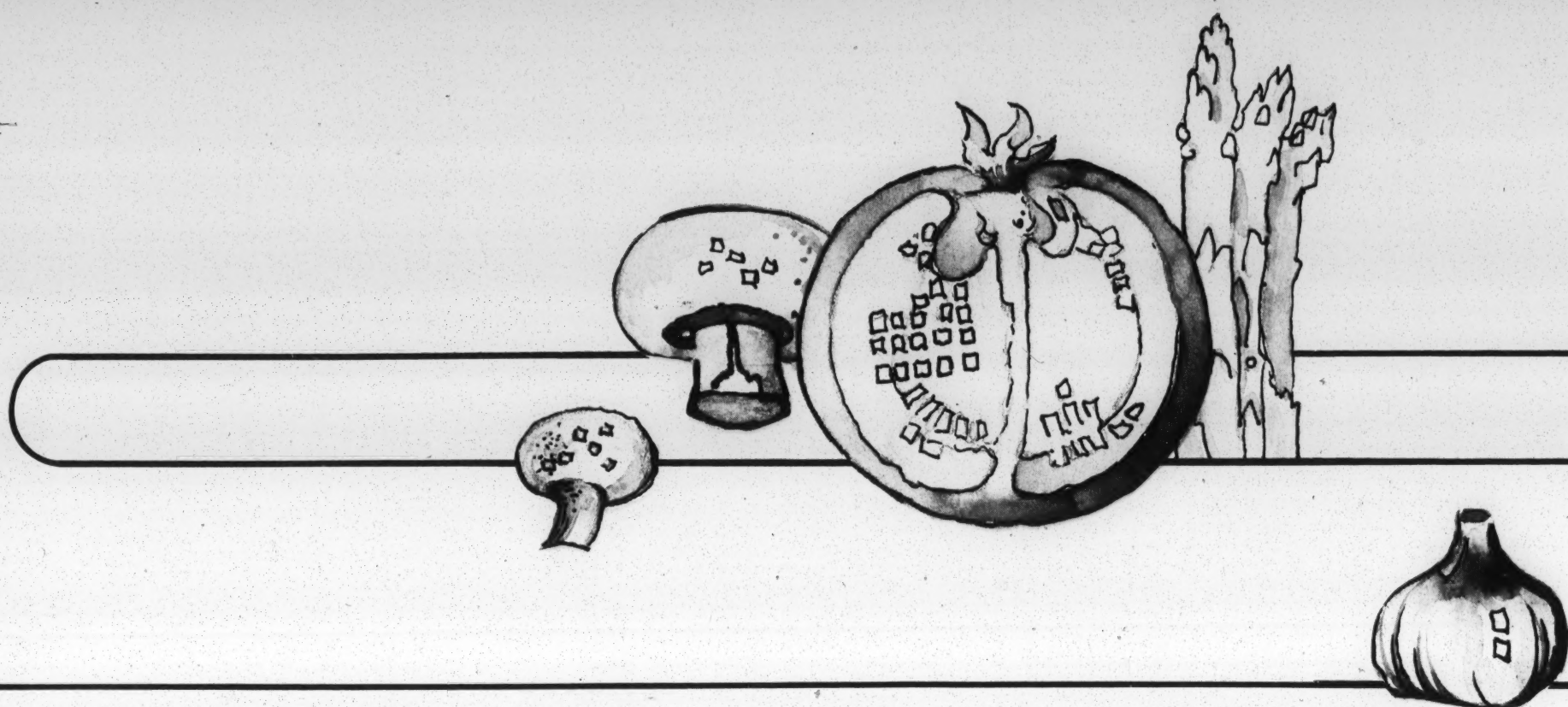
Annand found that vegetable protein exerts a powerful protective action against arteriosclerosis in animal experiments. Groen et al, also Morese and Overlay in their study found that vegetable protein lowers the cholesterol count.

A low fat diet, maintained for a period of up to 3 years, failed to lower either the mortality or morbidity of patients suffering from arteriosclerosis whereas after a period of only 4 to 5 weeks a diet high in fresh vegetables caused a significant reduction in this affliction.

LEUKEMIA IN MEAT

Leukemia is the overproduction of white cells to fight the blood toxemia associated with breakdown in protein metabolism. The Russian, Dr. Kouchakoff, discovered that when cooked meat is eaten, white corpuscles in the bloodstream increase tremendously following the meal. They are there to fight an infectious condition. Furthermore, leukemia is always associated with an extremely high amount of uric acid in the blood. This can come from only one source — dietary intake of concentrated protein (animal products and seed). Lancet and Polish Medical Journal report Dr. Kalikowski's studies where low protein diet was used, in conjunction with high alkaline

CONTINUED ON PAGE 42



The Seventh Day Adventist Church is dedicated to dietary reform. Their associated educational institution, Loma Linda University in Loma Linda, California has been in the forefront of dietary research for many years. One of the fundamental precepts of the Church is that improper diet impedes spiritual development, and can corrupt the soul. According to their theology, the earliest humans were vegetarians in accord with the Biblical injunction, "I have given you every herb-yielding seed . . . of every tree, in which is the fruit of a tree-yielding seed. To you it shall be for food." It was contrary to God's plan that the life of any creature be taken. There was to be no death in Eden. The Fall was essentially due to a debasement of the appetites. According to Seventh Day texts, "The people who lived before the Flood ate animal food, and gratified their lusts until their cup of iniquity was full." The Flood cleansed the Earth for a time, but they claim that the same intemperance in diet now prevails again, and has led to a degeneration of the race physically, mentally and morally. "A close sympathy exists between the physical and moral nature," says Ellen G. White in "Counsels on Diet and Food." Again, from the same work, "Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers." According to the Seventh Day Adventist teachings, temperance and self-control lead to self-mastery and a spiritual elevation. Following are some personal viewpoints and nutritious meatless recipes from a long-time member of the Church. The meat substitutes referred to are primarily soy protein. They are available in most health food stores.

After studying the Seventh Day Adventist health message, my husband and I were convinced that it was right for us and our six children. Our three oldest children were between the ages of fifteen and eighteen at that time and intelligent enough to go along with our decision to become vegetarians. One of my daughters has a baby now, and is very concerned with her daughter's health, so she is bringing her up as a vegetarian.

My three youngest children became vegetarians, but not by choice, and there is a difference. It was like telling them not to cross the street so that they wouldn't be hit by a car, and they had never seen a car. They had never seen cancer nor hardening of the arteries so it was harder for them to accept. They were between the ages of

five and nine. Today they're beginning to understand the seriousness of a good diet. My nine year old is now nineteen and a few months ago he informed me that he wouldn't be eating any more meat, ever. That meant so much to me. It meant that ten years ago we made the right decision and now our younger children can also understand and accept it.

It took us about one year to become vegetarians primarily because I didn't have enough meatless recipes. Furthermore, it took real effort to deliberately prepare meals containing no meat. Today I have a large collection of recipes and preparing them is no problem. Some of my recipes contain food that can be purchased in any grocery store. Others call for meat substitutes which are becoming more available all the time in good health food stores.

7th DAY ADVENTIST MEATLESS MEALS

By Pauline Pichette

These were especially helpful during the transitional stage. Later on, I was not as dependent on meat analogs, but continue to use them because I still like them.

One of the greatest benefits of being vegetarian is having extra energy. Remember not to concentrate on protein alone. It's better to prepare a balanced diet containing complex carbohydrates, and the proteins will take care of themselves.

ENTREES

(using commercial meat substitutes)

MUSHROOM CURRY

COOK: 1 Large box Brown Rice
BOIL: 6 Eggs

In a large kettle or frying pan, saute until transparent 1/2 C oil—4 stalks celery (chopped) 1 large onion or several green onions (chopped) 1/2 green pepper (optional)

BLEND IN:

1/2 C flour—2 C rich milk (evaporated slightly diluted)
1 can Green beans
2 C undiluted mushroom soup
6 hard boiled eggs (chopped)
1 C diced Soyameat (chicken style) (opt.)
1/2 C chopped mushrooms—1 t curry powder
1 t Accent—1 t salt—1/4 t garlic powder (opt)
1 T soy sauce—Heat thoroughly

8 servings

ITALIAN TENDER BITS

3 T Whole Wheat Flour
1/4 t Baking Yeast or 1/8 t pepper
1/4 t Salt—3 T margarine
1 Can Tender Bits (drained & quartered)
1/2 t grated orange rind—3 T lemon juice
1/2 t thyme

Mix flour, yeast & salt. Dredge Tender Bits. Fry in 2 T margarine until done. Remove from pan to a warm bowl or heat proof platter. Add 1 T margarine, lemon juice, lemon rind and thyme to pan scrappings. Heat till bubbly and hot. (about 1 minute). Pour sauce over Tender Bits, toss lightly, and serve.

SWEET & SOUR WITH RICE

BROWN RICE: Use 3 C water to every C B. Rice
Cook Rice Beforehand.

1/2 C Green Peppers (cut in strips)
1/3 C Celery 3/4 C Sliced Onions
13 oz. Wham (cubed) 1/2 T Flour
2 T Brown Sugar 3 T Lemon Juice
1 Large Can Crushed Pineapple
1 T Soy Sauce—Pinch of garlic salt, Cloves & Ginger

Cube & brown meat in a little oil. Put on a platter. Saute onion, pepper, celery just until crisp. In sauce pan mix flour & brown sugar, add lemon & pineapple. Mix well. Add all ingredients, cook until thickened. Pour over Rice & Serve.

TACOS MEXICAN

serves 6

2 Pkgs. Taco Shells (Heat accd. to pkg. Dir.)
1 Pkg. Taco seasoning mix

¼ C Mild Taco Sauce—¼ C onions (chopped)
1 Can Loma Linda Vegeburger—Oil
1 t cummin—1 t salt—½ t sage—tomato paste
½ C Mild grated cheddar cheese

Fry onion in oil: Use large heavy pan. When onions are clear to light golden brown. Add Vegeburger; Fry, Stir & Turn constantly with Spatula for about 5 mins. on med. heat. Add spices & seasoning mix. Burger should be fried up nicely by now so add ¼ C tomato paste with enough water to make a thinner sauce. Add Taco Sauce. Add cheese, Continue cooking to melt cheese & blend flavors.

Place 1 or 2 heaping T of vegy mixture inside heated Taco Shells, followed by Grated cheese, shredded lettuce, chopped onions, chopped tomatoes, chopped olives.

ORIENTAL FRI CHIK

1 small can Fri-Chik-Drain (save some broth)
Cut each piece in 6 pieces.
Batter recipe of your choice or use the following:

1 C Biscuit baking mix—½ C Milk
⅓ C Broth from can of fry chik
1 t McKays chicken style seasoning
1 t parsley

Mix all ingredients together with fork. Dip pieces of Fri Chik one at a time in batter and deep fry in electric fry pan at 350°. Don't fry too many pieces at once. Treat them like miniature pancakes. When done on one side, flip over.

1 Pkg. Durkees Sweet & Sour Mix
1 C Water
½ C Pineapple chunks

Bring to a boil in sauce pan, stirring constantly. Simmer for 1 minute. Serve with Fri Chiks and a big side order of Rice.

DELUXE CROQUETTES

3 T OIL 2 C Meatless chicken
3-6 T Flour 1 C Cooked Rice
1½ C Hot low fat milk
½ t celery salt 1 T parsley (chopped fine)
½ t onion powder ½ C Flour
½ C bread crumbs
1 egg (beaten) plus 1 T water

Make a very thick sauce of the first 5 ingredients. Combine sauce, shredded soyameat, parsley and rice. Chill. Shape into croquettes. Dip in flour, then beaten egg, then crumbs. Bake at

350° until light golden brown, or make into patties and fry in corn oil.

RATATOUILLE

1 Med. Eggplant (sliced, then diced)
1 Med. Zucchini (diced)
2 Green Peppers (diced)
2 Med. tomatoes
1 Large onion
1 Clove garlic
½ t oregano—salt to taste
¼ C olive oil
Saute garlic, onions until golden. Add remaining ingredients, cook about 45 mins. simmering covered.

Have crepes made ahead of time. Fill with ratatouille mixture, (crepe should not be too full, or you cannot wrap enough to hold filling).

Place each crepe (filled) in shallow baking pan side by side. A small amount of cheese may be crumbled over the crepes. If there is any remaining juice in pan spoon small amount over each crepe.

Bake at 350° until cheese melts. About 25 mins.

Serves 8

LENTIL PATTIES

3 t Oil ¼ chopped onion
⅓ C chopped bell peppers
1¼ C cooked lentils, drained & mashed
1¼ C mashed potatoes
⅓ C coarsely chopped walnuts
¼ t sage—½ t salt

Saute onions & peppers in oil (do not brown). Add remaining ingredients & mix well. Form into patties. Brush top lightly with oil. Brown in hot oven (400°) for 15-20 mins.

Serve plain or with gravy.

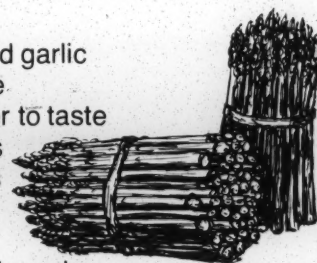
Serves 5-6

TOMATO MACARONI BAKE

¼ C chopped onions ½ C water
2 Toil or margarine ¾ C grated cheese
1 Can condensed tomato soup
2 C macaroni (cooked)
Saute onions in oil, Stir in tomato soup, water & cheese. Heat until cheese melts. Blend with macaroni and pour into a buttered casserole. Sprinkle ½ C shredded cheese and 2 T buttered bread crumbs on top. Bake in a 350° oven for 30 mins.

Serves 6 to 8

2 bunches asparagus spears (25-30)
½ tsp. sea salt
2 Tbsp. tamari sauce
3 cloves fresh crushed garlic
onion powder to taste
freshly ground pepper to taste
5 fresh scallion stalks
½ cup sesame seeds
2 pints half and half
½ pint heavy cream
⅛ cup freshly minced parsley



Wash all ingredients. Begin by cutting the tips off the asparagus spears on a long diagonal cut. (Diagonal cuts expose more surface area thereby releasing more nutrients into the cooking medium). Cut the rest of the spears into 1"-1½" lengths in the same diagonal manner. Do not use the 2-3 bottom inches. Save these bitter ends and discard them in your compost.

Dice 5 fresh scallions and cook with the asparagus spears. Next, fill a large pan with enough water to half cover the asparagus. Lightly salt and steam the asparagus until they attain a

THE AGE OF ASPARAGUS

... From the galley of Phil McKissick

bright green appearance. They should be slightly hard, not mushy. Drain and save broth and set aside.

In a blender, thoroughly blend half of the lower ends of the asparagus stalks, scallions, garlic, ½ tsp. of sea salt, ¼ tsp. onion powder and pepper to taste. Blend these ingredients with the broth saved from cooking.

In the large pan that the spears were cooked in, add the unblended spear tips and blenderized ingredients. Next add ½ cup sesame seeds, two pints half and half, ½ pint heavy cream. (No one said this would be low-cal!) Bring to slow boil over low flame. If consistency is too watery, add enough sour cream or yogurt to thicken. Garnish with freshly minced parsley and serve hot.

If you have a favorite vegetarian recipe that you would like to share, send it to:

Metamorphosis, Editorial Dept.

254 Burnside Avenue, East Hartford, CT 06108

BOOK SCREEN

RELATED READING

THE BOOK OF MACROBIOTICS by Michio Kushi

Japan Publications, Inc.

World's foremost authority on macrobiotics bridges East and West by offering his theories and their application in our daily lives for attainment of greater health, happiness and independence.

WHAT'S WRONG WITH EATING MEAT? by Ananda Marga Publications

If you are a vegetarian, you've been asked this many times. If you're not, you may have wondered about it. This book explores in depth the physiological, health, ecological, political, economic and moral reasons for abstaining. Short, concise and easy to read.

LIFE IN THE 21ST CENTURY by Viktoras Kulvinskis

Omangod Press

A manual of practical information for starting the path of natural living in a painless way, free from the common mistakes, as one discovers a healthy, young and spiritual lifestyle at any age.

THE CANCER PREVENTION DIET—compiled by the East/West Foundation

A macrobiotic approach to relief and prevention of cancer and heart disease.

LAUREL'S KITCHEN by Laurel Robertson, Carol Flinders and Bronwen Godfrey

Nilgiri Press

A wealth of information including recipes and menus, purchasing whole foods, feeding your pets, nutrients in foods, tables and an overall concern for spiritual values in daily living. Genuine interest for healthier living for all is evident in this invaluable sourcebook.

BOOK OF WHOLE MEALS by Annemarie Colbin

Founder of the Natural Gourmet Cookery School in New York City presents not only why and what to eat but also a full year's calendar of menus and recipes.

THE BOOK OF TOFU by William Shurtleff and Akiko Aoyagi

Autumn Press

Amazingly versatile, ideal for weight control, low in saturated fats and cholesterol free, tofu is becoming a household staple. This book offers 250 gourmet, easily-followed recipes for soups, salads, dressings, sauces, main dishes, casseroles, barbecued and deep-fried specialties and

desserts. If you're feeling really ambitious, there are instructions for making seven varieties of tofu at home.

LIMA OHSAWA'S MACROBIOTIC COOKBOOK

Autumn Press

Over 400 recipes including whole grains and flours, vegetables from land and sea, soups and stews, beans, sauces and spreads, pastries and beverages. In addition to instructing you how to think, live, cook and eat macrobiotically, Lima offers hints for setting up a natural kitchen, Japanese vegetable cutting techniques, menus for the four seasons and an Oriental philosophy of natural living.

THE BOOK OF WHOLE GRAINS by Marlene Bumgarner

St. Martin's Press

A practical handbook encompassing menus, history and mythology of Earth's favorite staples—cereal grains. Learn how to shop for them, grow and harvest them yourself, milling and preparing them. The book is both entertaining and educational.

WHOLE FOODS NATURAL FOODS GUIDE

Ever wonder what happens to natural food products on their journey from Farmer to consumer? This, plus almost every other question you may have regarding farming, rules and regulations in the natural foods industry, soyfoods, cosmetics and vitamins are all answered here.

THE ANNUAL DIRECTORY OF VEGETARIAN RESTAURANTS compiled and edited by Loren Kennet Cronk—Daystar Publishing Co.

Having a difficult time finding good vegetarian food in your travels? You'll find this directory an invaluable aid in discovering a variety of dining experiences from lunch counter take-outs to full-service restaurants. Also included are directions to the restaurants, statements of purity of ingredients used, average prices of meals. Distinctions are made for lacto-ovo vegetarian, vegetarian and/or macrobiotic pretenses.

STAYING HEALTHY WITH THE SEASONS by Elson M. Hass, M.D.

Celestial Arts

A self-help book that aids redefinition of healing. Instead of suggesting sometimes dangerous drugs and surgery, it advocates a natural path that helps the reader heal from within.

PRITIKIN PROGRAM FOR DIET AND EXERCISE by Nathan Pritikin with Patrick McGrady, Jr.

Grosset & Dunlap

Explains the different modes of dieting and exer-

cise, tells how to stock your kitchen, provides recipes for the gourmet, family and single cook.

CANCER THERAPY by Max Gerson, M.D.

Gerson Institute

Proven dietary therapy for curing cases of cancer written off by the medical profession as "incurable." Includes 50 case histories. Discusses theory, background, research and exact therapy practice.

DIET FOR A SMALL PLANET by Frances M. Lappe

Ballantine

Presents the argument that it is more efficient to use our land to grow food that directly feeds people rather than animals.

EDGAR CAYCE ON DIET AND HEALTH by Anne Read, Carol Lstrup and Margaret Gammon under the editorship of Hugh Lynn Cayce

Warner Books

Practical suggestions for proper diet and achieving glowing mental and physical health through eating the right foods in the right combinations at the right time.

A CONSUMER'S DICTIONARY OF FOOD ADDITIVES by Ruth Winter

Crown Publishers

If you're still buying processed foods, this book is an imperative kitchen addition. Definitions for the layman of ingredients harmful and desirable found in packaged foods with complete information regarding their physical affects. A real eye-opener!

INTRODUCING MACROBIOTIC COOKING by Wendy Esko

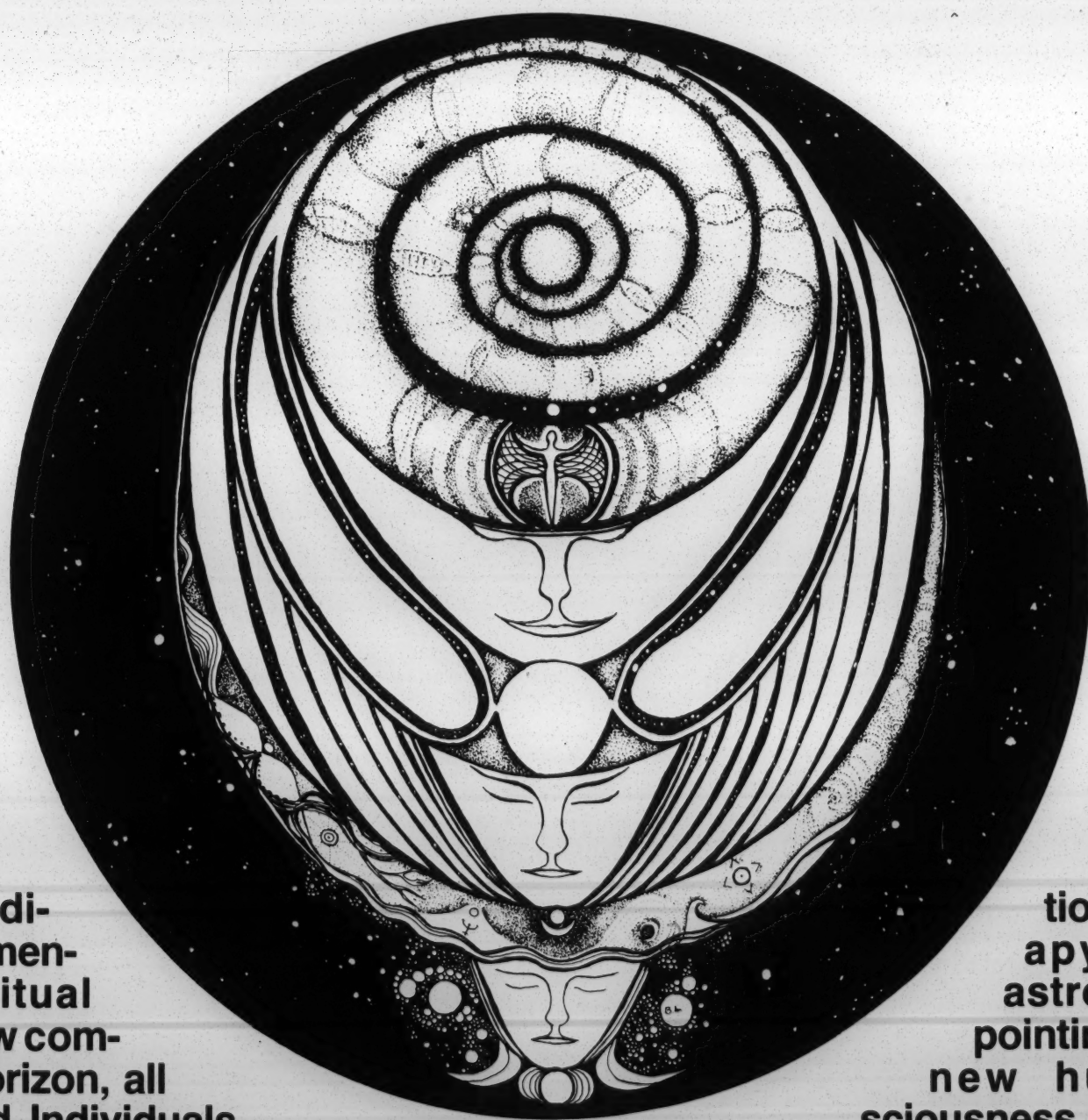
Japan Publications, Inc.

An easy-to-understand guide for beginners embarking on the macrobiotic way of life. Familiarizes the newcomer with foods, cutting styles, menus, medicinal preparations and philosophies associated with a balanced style of living.

RICE, ICE CREAM AND THE GURU: DECISION—MAKING AND INNOVATION IN A MACROBIOTIC COMMUNITY by Randy F. Kandel

This is not a book but a noteworthy dissertation which examines innovative processes used in a rapidly changing vegetarian community in Boston. The author explores adaptability to pressures from the environment, and the network of health food, vegetarian and spiritually oriented groups. She covers the history of belief systems, foodways and cultural environment of the macrobiotic way of life.

MIND EXPANSION



Totally new dimensions of mental and spiritual power are now coming on the horizon, all over the world. Individuals are demonstrating abilities of clairvoyance, telepathy, and telekinesis. New knowledge about the sub-

conscious and its vital role in everyday life, is now freely available. Medita-

tion, dream therapy, yoga and astrology are all pointing the way to a new human consciousness, the next step in evolution. In this Section, you will find in-depth information about our progress along this path.

They had basic differences, but they agreed on one point: your dreams are important.

SIGMUND FREUD

He remains a monument. On the Mt. Rushmore of major social thinkers of the West, his visage is prominent. 82 years of brickbats, curses, jibes, innuendos, and rotten tomatoes, lie limply around the base of the monument. It's no use. His historical status is secure—for, in a century of great discoveries, his was the greatest. Sigmund Freud discovered the human subconscious!

The nineteenth century was a busy time, and witnessed many dramatic uncoveries and discoveries, not the least of which was Charles Darwin's theory of evolution. There were great leaps forward in science and industrialization, and many exciting inventions. But human beings remained as mysterious as ever. While the human mind displayed its incredible logical power in understanding and controlling the physical world, it seemed almost retarded when it came to understanding itself. The Victorian Era, with its stiff formalities and awkward and strained human relationships, reflected this retardation. The popular theories prevailing throughout the 19th Century reduced humans to masses of atoms, cells and nerves. Consciousness was described in terms of sensation, and thinking was simply a mechanistic function in the service of adaptation. Materialistic psychology viewed Man in essentially the same way that science viewed the universe—as a great machine. The advent of Charles Darwin did not help matters. His Theory of Evolution seemed to clinch the argument that humans were simply the latest model of adaptive organism. Adaptive to what?—to a rugged and hostile planet! Darwin's view of nature seems almost quaint now, in an era when Man skips easily over the planet and beyond, and the real question is whether or not we will destroy it! But by reducing Man to an adaptive organism, he perpetuated the idea that he is just a biological machine designed primarily for survival. In this view, the early psychologists were supported by philosophers and allied thinkers. All these groups looked for explanations of humanity in terms of anatomy. The Rationalist ideal which prevailed in science and technology was applied to psy-

chology, especially as new anatomical discoveries came fast and furiously. This was the stage upon which Sigmund Freud made his appearance.

He began his career in 1885 very much in tune with the times. He was a physician and a neurologist specializing in pathology. As such, and as with his colleagues, he operated on the accepted premise that all mental disorders were the product of physical problems, primarily with the nervous system. Obviously, he had his doubts about this because at the very outset of his career, he became fascinated with the use of hypnosis to cure Hysteria. He was awarded a grant to study at the Salpêtrière in Paris under the tutelage of Jean Martin Charcot, who at that time was a world-famous neurologist particu-

TWO DREAMERS

By
Elaine A. Stuart
Len Kasten

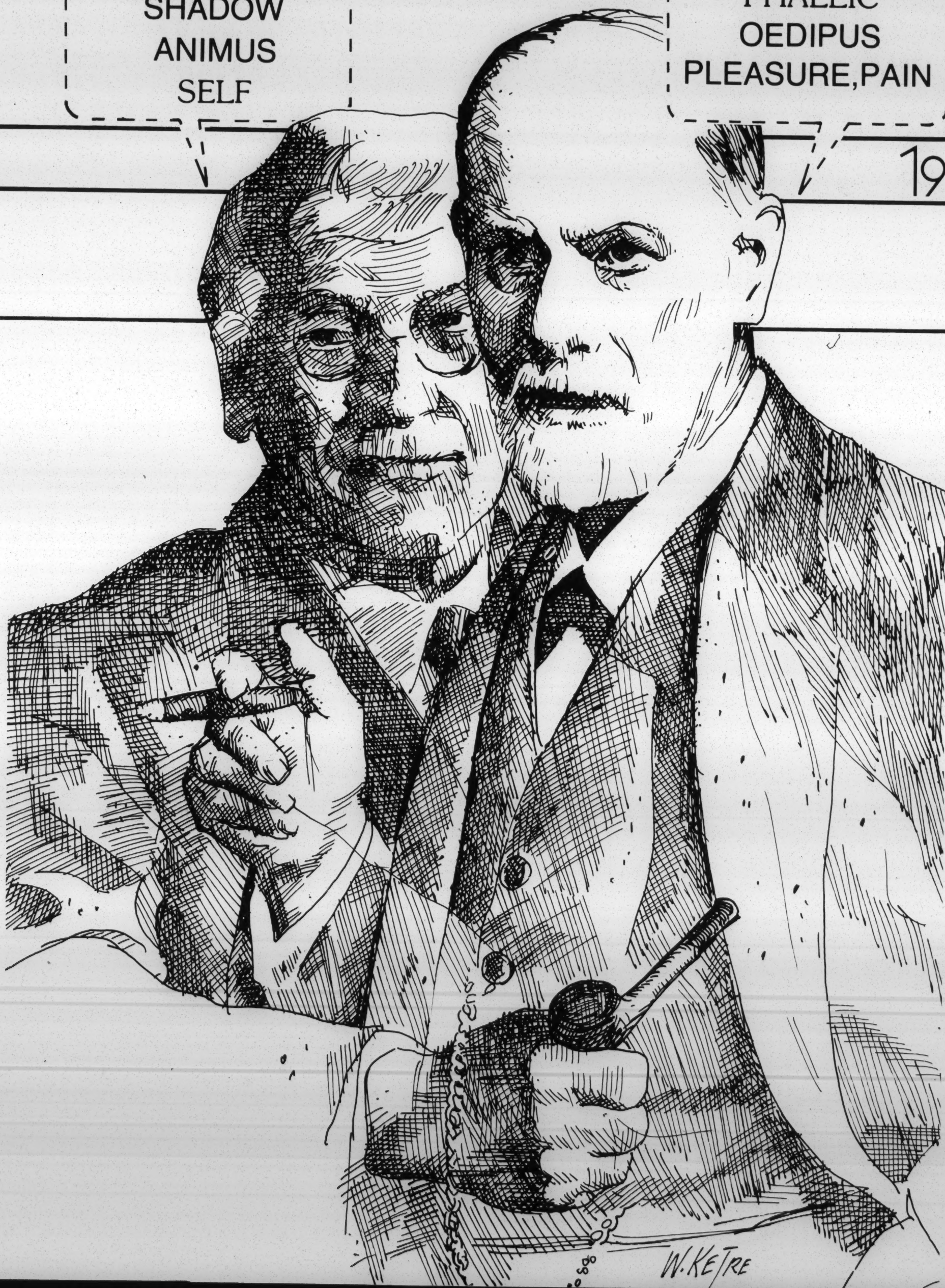
larly noted for first treating Hysteria as a serious mental malady, rather than a minor aberration of nervous Victorian women. His patients, mostly women, came from all over the world, and would sometimes wait for weeks in Paris to be treated by him. Charcot showed that hysterical symptoms responded to hypnotic suggestion, and in fact could actually be induced in a normal person, under hypnosis. To Freud, the implications of this were earth-shaking. As with other great innovators, his perceptions were different. He derived a totally unique and important meaning from phenomena that others simply used without questioning. How many thousands before Newton saw apples fall from trees, and simply picked them up and put them in a basket? Yet from such an ordinary occurrence, Newton's genius was able to derive a theory which encompassed the entire physical universe! So it was with Freud. Charcot's group was using hypnosis every day to cure mental maladies, but did not bother to explore the tremendous implications of this in terms of understanding the human

mind. Freud realized immediately that this procedure demolished the entire case for a physical basis of mental disease. He wrote later, "I do not know of anything that seems to me more irrelevant for the psychological understanding of anxiety, than a knowledge of the nervous paths its excitations follow." This was the great turning point in Western psychology. For the first time, theoretical interest turned to an invisible, abstract concept, the "mind," or "psyche." Furthermore, and equally important, Freud found from his work with hypnosis, that humans had two distinct minds which communicated with each other in very distorted ways, and sometimes hardly at all! One mind was superficial and rational, and the other deep and primitive. This deep mind Freud termed the Unconscious, or subconscious mind, and claimed that it was far more important in everyday life than the conscious, reasoning mind. All desires, emotions and motivations come from this Unconscious, said Freud. This includes all kinds of hostile and destructive impulses, as well as inclinations for proscribed forms of sexual gratification. The more he probed the subconscious minds of his patients, the more Freud became impressed with the amount of sexual material that surfaced. Eventually, he even ascribed subconscious sexuality to children. His theories on infantile sexuality were incorporated in his book, "Three Contributions to the Theory of Sex," published in 1905. Needless to say, all of this was shocking to the Victorian mind. Everyone, at that time, believed that Man was a rational being, governed by his intellect. They found it thoroughly distasteful to acknowledge that we have such primitive impulses and desires. The chorus of criticism came from all quarters, particularly on the subject of sexuality in children. For awhile, his theories were supported by his associate, Josef Breuer. The two collaborated on a book, "Studies in Hysteria," which had been published in 1895, and which had resulted from their joint studies of Hysteria, using hypnosis. Breuer had developed the "cathartic" method, which involved letting the patient describe his own symptoms, in order to trace them back to a traumatic situation. The patient would then be encouraged, under deep hypnosis, to re-enact this situation, which would immediately bring relief from the symptoms. Breuer therefore, concurred with Freud on the theory of the Unconscious. But even he abandoned Freud when it came to the theory of sexuality. By 1895, Freud found himself totally alone, facing ridicule

ARCHETYPE
GODDESS
SHADOW
ANIMUS
SELF

ENERGY
PHALLIC
OEDIPUS
PLEASURE, PAIN

19



ENERGY PHALLIC OEDIPUS PLEASURE, PAIN

and contempt not only from the public, but also from his own colleagues. His early work on the Unconscious was denounced from the first by the Vienna Medical Society. After the appearance in 1899 of "The Interpretation of Dreams," he was stigmatized as anti-religion by various churches, and as a smut-peddling sorcerer by the popular press. One of his former students, Max Graf, said of those early years, "People believed him a crazy man who saw sex in everything. Ladies blushed when you mentioned his name." Yet by 1931, his 75th birthday was an occasion for tributes from around the world,—including the Vienna Medical Society! What the 19th Century reviled, the 20th Century recognized as genius, and he is now universally regarded as one of the major influences on modern psychological and social concepts. His psychoanalytic theory has impacted every segment of society, including the arts, literature, theatre, politics, economics, advertising, and even industry.

DREAM THEORY

Freud's interest in dreaming evolved out of a need to obtain more information about his patients' subconscious conflicts. In treating neuroses, he had already established that the conscious mind exercises a form of censorship and repression over the objectionable feelings, desires, and impulses coming from the subconscious. Through hypnosis, he had originally been able to gain glimpses of these conflicts. But he eventually discarded hypnosis as a clinical technique because it was inadequate. Some of his patients couldn't be hypnotized at all. Furthermore, the associations made under hypnosis were not deep enough, and the cures he achieved were often only temporary. Gradually, he developed a technique known as "free association," which allowed the patient to remain in a relaxed, but conscious state, and just talk freely about whatever he liked. Freud found, that by this means, he could trace symptoms back to the subconscious because eventually the patient's attentions would focus on the subject matter connected to the more powerful emotional drives and sources of mental conflict. After using this technique for awhile, he observed a very interesting phenomenon. Many of the memories that would surface in this manner were dream remembrances! In other words, the patient frequently remembered dreams as though they had been actual experiences. From this he concluded that dreams served an impor-

tant psychic function, and if they could be interpreted, would reveal the themes and dynamics of the repressed conflicts causing the neurotic symptoms. So he embarked upon a study of dream formation and analysis.

In order to comprehend the Freudian theory of dreams, it's important to first understand the dynamics of mental conflict from the psychoanalytic viewpoint. According to the precepts of Depth Psychology, repressed material has a certain psychic energy, or "affect," associated with it. Repression "dams" up this energy, so to speak, and so it must seek a path of discharge other than the normal one. The normal path would be unimpeded admission to the conscious mind, where the affect would be released as pleasure, or perhaps motivate action which would lead to pleasure. Pain, on the other hand, results from a build-up of this energy in the subconscious. Most of us, who live in "civilized" countries have learned to tolerate and live with a certain level of psychic pain, because we are not

"He decided that the major force motivating, forming and determining the content of dreams, was psychic energy seeking release."

permitted by social pressures to express innermost desires. When this pain level reaches a critical point, which varies with each individual, mental or physical symptoms of disorder manifest. When Freud noticed that dreams were frequently recalled as though they were real experiences, he came to the conclusion that they, in effect, acted as a psychic safety valve. He decided that the major force motivating, forming and determining the content of dreams, was psychic energy seeking release. This was truly a revolutionary idea, because no psychologist before had ever attributed an energy factor to thought processes. In this case they were subconscious thought processes, which normally manifest as emotion. Freud was, in effect, taking the position that the subconscious mind, in order to discharge the psychic energy associated with forbidden desires, makes up elaborate fantasies which are literally "experienced" by the dreamer, and thus the pressures are relieved. Since, according to the pleasure-pain

principle previously referred to, only pleasure acts to discharge energy, all dreams, therefore, must be pleasurable in one way or another, however distorted or disguised this pleasure may be. Since we all seek pleasure, dreams can now be viewed as a form of wish-fulfillment, and that was the claim made by Freud. He maintained that all dreams were a means of wish-fulfillment in one manner or another. Many critics of Freud do not understand this idea completely. They believe that he is taking the position that the "latent" dream content usually revolves around a sexual theme because we are all obsessed with sex. This is not the case. If the "manifest" dream content is usually a convoluted expression of a sexual wish, it is only because the psyche needs to discharge psychic energy, not because we are such salacious creatures! The second powerful subconscious drive, according to Freud, is for self-preservation. But the forces of repression do not usually act upon this drive because it keeps the body alive and functioning, and because society has no powerful taboos against life! Presumably, if it did, we would frequently have dreams that relate back to "matters of life and death." This then explains the motive for dreaming. As a result of many years of analyzing the dreams of patients, Freud was able to provide much rich detail about how the "dream work" operates, i.e. the process by which the subconscious mind takes the latent objectionable impulses and changes them to a less obvious form, more acceptable to the conscious mind. First, it is important to understand that the "props" of a dream usually come from the experiences and impressions gathered during the day preceding the dream. Perhaps this is so because these impressions are still vivid by means of recency, and haven't yet receded into the quicksand of memory. Then the dream work, using this material, creates a fantasy using well established techniques. These are primarily: Condensation, Displacement, Inversion, Symbolism, and Metaphor or Pun. These are some of the devious methods employed by the subconscious to circumvent the censor.

Briefly, Condensation is the method by which the Unconscious takes a multitude of memories and thoughts, and combines them into one composite image, or person. When all the threads are traced backward, and all the connections are made, it is usually found that all the memories relate to a single emotional theme represented by the composite. It is very difficult for an Analyst to do this for the dreamer because he

must patiently try to elicit all of the connections. Frequently, the dreamer does not mention any that are embarrassing. The composite is very often ingeniously put together, so much so that one can only marvel at the creativity that the subconscious mind displays. Displacement is the process of shifting attention from the real focal theme of the dream, to a different, more ordinary one. The dream work essentially puts the issue into completely different terms, almost like presenting an old play in modern dress. For example, Freud mentions a case where going down a staircase represents having an affair with someone lower on the social ladder. The dream work technique of Inversion is a common form of Displacement. Frequently, up means down, in means out, and left means right. The dream process reverses the latent content, or transforms it into its opposite. When other analytic techniques fail, reversing the dream will often make it clear. This Inversion sometimes works with chronology also. For example, the dream story may be run backwards, so that the end is really the beginning, and vice-versa. An example of Inversion is the case where a boy dreams that his father scolds him because he comes home too late. In actuality, he is angry at his father because he comes home too early.

It is in the areas of Symbolism, Metaphor and Pun where Freud really opened many doors for those who followed him. He quickly began to notice in his dream analyses, the all-pervasive use of symbolism. Once again, the symbols employed may be either very personal to the dreamer, or may be more universal. Needless to say, Freud found a fantastic array of symbols representing the genitals, and it is here where many students of his dream theory begin to chuckle. After all, a necktie can clearly be the male organ, but a woman's hat? And of course, we are not surprised to learn that "a room in a dream generally represents a woman; the descriptions of its various entrances and exits is scarcely calculated to make us doubt this interpretation." It is noteworthy that Freud stayed very current with his symbolism. He says, "As a very recent symbol of the male organ, I may mention the airship . . ." Metaphors and puns are liberally used by the dream work. An entire scene or scenario in a dream may be a metaphor for a particular word, and the most obvious puns are offered without embarrassment.

Clearly, we are dealing with a brilliant and resourceful mechanism. This dream work seems to have a form of intelligence that we can hardly

approach with our conscious minds. It apparently goes to great, great lengths to disguise its real message, and get around that *godawful* censor.

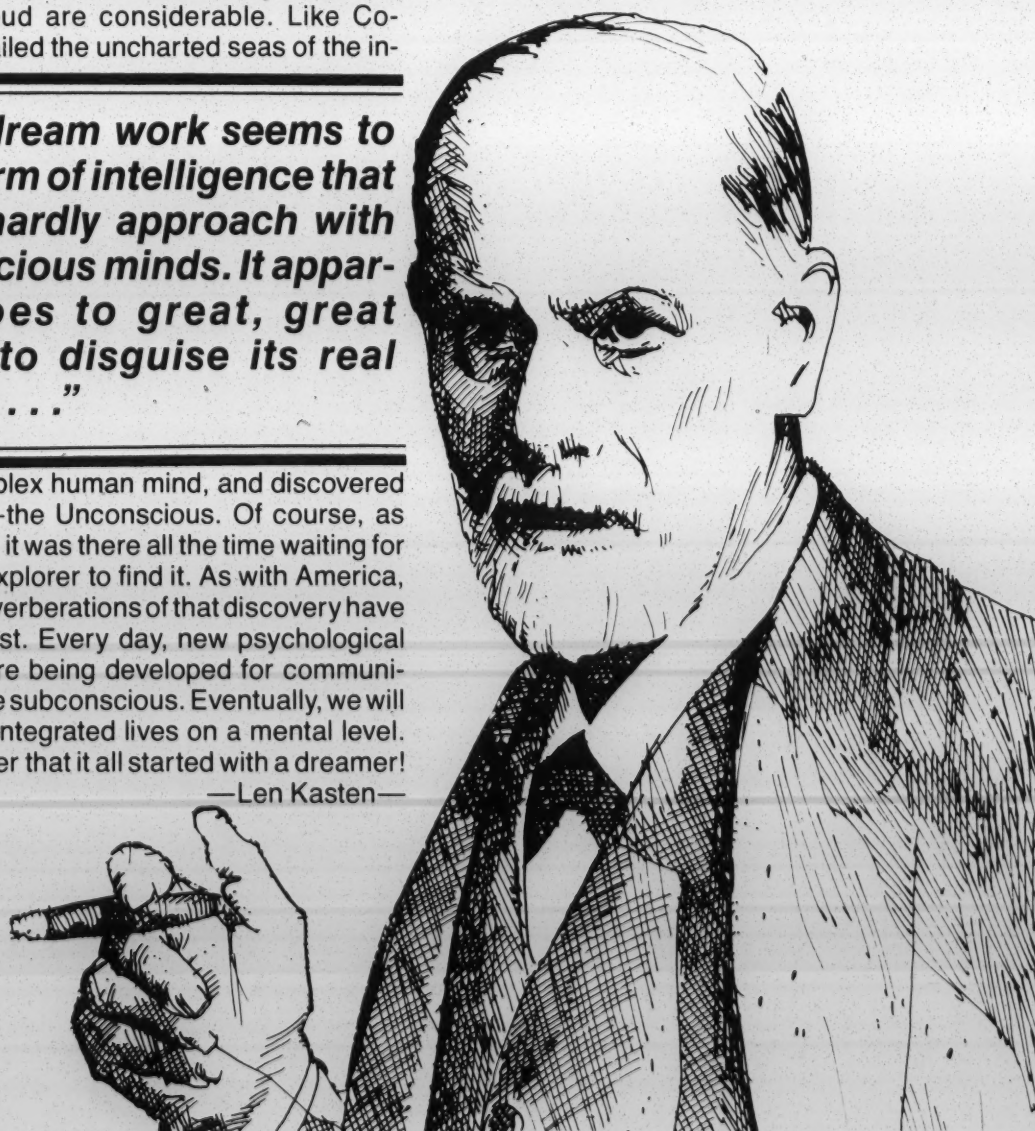
In evaluating Freud's dream theory, it is necessary to first look at it in historical perspective. Unquestionably, it was a quantum leap over what preceded it. Freud not only broke new ground, he actually excavated the site, and put in the foundation. Almost all of his ideas seem to have *some* degree of validity, as witnessed by the fact that all of his followers took a part of his work and went off in a particular direction and elaborated on it. For example, his work in Symbolism definitely started Jung off in that direction. Jung, of course, took these ideas to new heights, but one wonders if he would have had that opportunity without Freud.

We can say for certain that society's debts to Sigmund Freud are considerable. Like Columbus, he sailed the uncharted seas of the in-

"This dream work seems to have a form of intelligence that we can hardly approach with our conscious minds. It apparently goes to great, great lengths to disguise its real message . . ."

credibly complex human mind, and discovered a new land—the Unconscious. Of course, as with America, it was there all the time waiting for the intrepid explorer to find it. As with America, the myriad reverberations of that discovery have yet to manifest. Every day, new psychological techniques are being developed for communicating with the subconscious. Eventually, we will all live more integrated lives on a mental level. Just remember that it all started with a dreamer!

—Len Kasten—



ARCHETYPE
GODDESS
SHADOW
ANIMUS
SELF

CARL JUNG

Perseus slays Medusa, mounts the winged horse, Pegasus, and rescues the lovely princess Andromeda. Jason assembles a host of hero-warriors aboard the mighty ship Argo and sails in search of the Golden Fleece. Paris kidnaps the beautiful Helen as a reward promised by the goddess Aphrodite and begins the Trojan War.

From the civilizations of Greece and Rome, through China and Japan, to the cultures of Africa and the religions of the Inca and Aztec Indians of South America, legends and myths such as the above have enriched all of mankind's history. Hundreds of these legends and myths have been handed down through generations of people and, while the names and places change from culture to culture, certain basic patterns and similarities emerge from a close study of these myths.

Carl Gustave Jung (1875-1961) was fascinated by all mythology and by the similarities of story content which he came across time and time again in his studies. One of the basic patterns that emerged was the legend of a man in search of something (another person, an object, treasure or land). During this search any possible combination of events takes place to try to prevent him from attaining his goal, but by overcoming each obstacle the man finally reaches the end of his search and in so doing becomes a hero, a demi-god.

Jung postulated that this and other myths could be the symbolic representations of a person on the Path of Individuation. The Path of Individuation is a person's unique inward journey that leads to his or her total integration; the person thus becomes a fully balanced and aware individual in all aspects of human and divine nature. Dreams, he contended, are our own special myths and legends providing us with information from our unconscious relating to our progress along our own Path of Individuation. Therefore, just as in myths and legends, certain patterns or templates emerge through our dream symbols that are tools to be studied and worked with to aid us on this inward search. These patterns or templates Jung labeled "Archetypes." However Jung was not implying that all dreams and dream symbols that are the same have the same meaning for everyone. Each dream is as unique and as special as each person's body and personality and is flavored by the individual's life experiences! But specific dream motifs occur again and again even though

the details vary from dream to dream. Jung considered a knowledge of myths and Archetypes indispensable in order to decipher certain dreams—dreams in which the normal personal associations are not enough for a complete interpretation.

Jung considered Freud's contributions in psychoanalysis and dream interpretation invaluable as a starting point in working with patients and their dreams. However, Jung could not accept Freud's premise that the underlying causal mechanism behind dreams was always the repression of either sexuality or aggression in the form of death wishes. Jung agreed that the idea of repression could play a major role in dream interpretation, but he came across too many examples in his case-work that pointed to factors at work other than sexuality such as trauma or social oppression. Especially in working with his own dreams, Jung felt that their contents could not be reduced to either hidden sexual problems

"He or she will know that all people possess a Higher Self that is waiting to guide them out of the land of illusion into the realm of wisdom and understanding."

or desires of aggression and death towards Freud or anyone else!

Jung cherished and accepted dreams as natural expressions of the unfoldment of the unconscious and part of this process of self-illumination was the interpretation of the dream. The time and effort spent on discovering the meaning allows the dreamer access into unexplored areas of his personality which can reveal new sources of strength and creativity. This attitude was in direct contrast with Freud's. Freud maintained that dreams hid meanings that were already known but repressed by the conscious mind leading again to feelings of either a sexual or aggressive nature. Thus he brushed aside all of the beauty and creativity that Jung found inherent in all of his dreamwork.

There came a point in Jung's career where he felt it necessary to publish some of his ideas and he was well aware of the fact that the publication of the book, "The Psychology of The Uncon-

scious" would probably bring about the end of his friendship with Sigmund Freud. Unfortunately this proved to be the case by Freud's choice and was a source of sadness for Jung. He continued to admire Freud as a man and for the contributions that Freud made as a pioneer in the field of psychology.

According to Jung there are two basic sources for dream material. The first is the "Collective Unconscious" and the second is the "Personal Unconscious". Just as man's physical body and nature have been shaped through the ages by his interactions with the environment, so has his mind: both the conscious and unconscious portions have been shaped through his interactions with the environment, other people and with society as a whole. This shaping has given Man certain sets of intellectual and emotional processes; the Archetypes are a natural outgrowth of these processes collectively shared by all. The specialness and flavoring that are in our dreams emerges out of our Personal Unconscious, so that an Archetype in a dream is truly the dreamer's very own. But because of the nature of the Archetype, it can be worked with on two levels, the personal and the collective.

According to Jung there are five basic Archetypes: the Persona, the Shadow, the Anima and Animus, and the Self. By working with each of these Archetypes, Jung believed that it was possible for a person to discover what obstacles he had to overcome in order to reach the goal of Individuation. He also discovers hidden strengths to aid him along the path of self-discovery. By working with his dreams, he would be given both the knowledge of what parts of his personality needed to be worked on throughout his life, and the necessary tools to complete the task. As he works his way through the Archetypes, he works his way inward until he reaches the Self, which Jung considered the greatest of all the Archetypes, the Divinity within.

The outermost Archetype, the Persona, focuses its energy on the mask or covering that an individual presents to the outer world. It is a necessary part of a person's repertoire of behavior in that it acts as a bridge from his inner self to the outer world of society—a protective device that allows him to function on a day to day basis at work and at play. Problems arise when a person puts too much emphasis on this mask and in so doing represses his true feelings and thoughts with self-damaging results. Therefore, by work-

ing with the Persona Archetype in his dreams, a person can become aware of which of his behaviors are just part of his Persona and how his repression of his feelings is causing him pain and holding him back.

Since the Persona is something that is put on and taken off for another's benefit, in dreams it is reflected in symbols of clothing, paint, wallpaper, make-up, and the condition of our skin. Dreams of trying, then failing to fix our hair to our satisfaction, or of not finding the right type of clothing can be frustrating and leave us angry and upset. These types of dreams can be an indication that our concern with our "Persona" (our appearance, what people will think of us) is holding us back in some way and that on some level we are very angry and frustrated with ourselves. Another common dream theme is that of being naked in public which can reflect a dreamer's fear that putting aside certain Persona behaviors would leave him exposed and vulnerable to others, and that some part of his inner self might shine through! Another example of a Persona dream is the case where the dreamer is painting his room, changing the walls from a drab, dreary color to a bright, explosive color like sunshine yellow. This dream is a reflection of the dreamer's successful attempt to lighten up his image by changing his behaviors from being predictable and always criticizing, to being more joyful and loving!

So, working with the Persona in dreams allows us to become more aware of what behaviors and attitudes are causing us problems and how successful our attempts at changing them might be.

When we dream of a person of the same sex, we are dreaming of the Archetype called the Shadow. The Shadow Archetype focuses its energy into areas of qualities and characteristics that we are not aware of, that exist within us. We all have a certain conscious awareness of who we are—we see ourselves as having certain qualities—honesty, humor, reliability, sexiness, generosity, etc., and we all do have these qualities. But we all have a tendency to overlook those qualities that don't quite fit the likable image that we have of ourselves. It is strange though, that we can easily recognize these traits in other people and that sometimes we don't get along with, or actively dislike that person because of those same traits. This process is called projection. We all tend to project those characteristics that are unlikable in us onto others. It is also important to note that, often,



good qualities which are unnoticed or not valued as good qualities, are found in the Shadow's domain. People who tend to look down on themselves can at times experience the Shadow as a very loving, beautiful being.

Shadow dreams, then, are compensatory in that they show us our other side, be it positive or negative. The Shadow can appear as a woman dreamer's sister, friend, mother, or daughter. It can be a queen, prostitute, alcoholic, et al. For the man, the Shadow can appear as his brother, friend, father, son, a business executive, a priest, a tramp, a criminal or a torturer. When a person has a Shadow figure in one of his dreams, he can work with it in two ways.

First, if it is someone that he recognizes—a friend, for example, then he should decide what qualities stand out in the friend, (e.g.—his sense of humor, or being a constant complainer). Then the dreamer can examine his own personality for those same traits. If the traits are likable, the dreamer can realize that those qualities are also manifested in him. They might be particularly useful in a situation which he is now facing. If the traits are unlikable, self-examination regarding those traits might lead to some growth and new awareness on the part of the dreamer.

The second method is a technique which Jung labelled Active Imagination. This technique is especially useful when the Shadow figure is an unknown. Although the technique is very simple, it may feel somewhat awkward at the beginning, but with practice it can become invaluable in working with all of the Archetypes. Active Imagination consists in giving the dream symbol a voice. The dreamer becomes the symbol and someone asks him questions, such as: "Who are you? What do you want? Why are you doing that to the dreamer?" The dreamer lets the answers flow, even if they seem inconsequential. With a little perseverance the quality represented by the symbol is brought out. It then can be dealt with by the dreamer.

Thus the Shadow Archetype is useful in giving us a look at the other side of our personalities, both constructive and self-destructive, providing us with a more balanced look at ourselves.

As the dreamer delves more deeply into himself and his dreams, he realizes that within each man and woman lies a perfect counterpart. As he continues along his inward path he becomes aware of this innermost helpmate. Thus the Archetypes the Anima and the Animus start appearing in his dreams.

CONTINUED ON PAGE 46

A primitive aborigine tribe could possibly teach us a great deal about ourselves.

The Senoi (Temiar) believe that a person can learn to confront and master conflictive inner feelings and thereby deal with the outside world in an effective, cooperative way. The Senoi (Temiar) child is taught from an early age to see purpose and meaning in dreams.

Marie Fay, Ph.D.

You can greatly influence and program your waking life by manipulating your dreams. A psychological trick, you say? There is a group of people who have developed, and successfully used a unique educative process as a socialization instrument which has shaped the pattern of their lives and their culture.

In the early 1930's the British anthropologist, Patrick Noone, discovered in the remote mountainous equatorial rain forest in the Central Malasian Peninsula, a peace-loving, highly cooperative people called the Temiar. There are three ethnic aboriginal groups, one of which is the Senoi. The Senoi are usually referred to as the "dream people". However, the Senoi break down into two groups; the Semai, who inhabit the lower lying regions of the Central Range, and the Temiar, who live to their North astride the Pahang-Kelantan Divide. It is the Temiar who are the actual "dream people".

Physically, the Temiar are beautiful people with slender builds, round faces, light brown skin and loose wavy hair. They are naturally fleet of foot and continually active. During World War II and the Japanese invasion of Malaya, they were instrumental in helping the British government eliminate Chinese Communist terrorists then active in Malaya, though they had no political or patriotic interests. Because they were operating in their own terrain, they could move faster and more silently, endure greater hardships and last longer than any outsider. In ten hours, they could cover fifteen map squares whereas the British Special Air Service record-holders covered only three.

The Temiar are basically vegetarians. Their diet is based on the cassava root, rice, maize and millet and supplemented with vegetables grown in their *ladangs* (jungle clearings for dry cultivation). The surrounding jungle provides wild vegetables and fruits and they only occasionally fish and hunt game with blow pipes. They have learned an ingenious method for "catching" fish.

Quantities of tuba fruit are pounded on rocks, the milky juice flows into the streams, drugging the fish, who, stupefied, rise to the surface and are collected. They have also developed their own pressure-cooking techniques. Food is placed in a thick section of bamboo with a little water, stopped up, placed on the fire and rotated from time to time until the bamboo begins to char. In addition to foods cultivated for consumption, they raise *sumba* for dyeing and decoration, as well as flax, from which twine for fishing nets is obtained, tobacco, and some medicinal plants.

Each Temiar family, which consists of a man, his wife (wives) and their unmarried children, live in communal longhouses with other extended family relations. Each family cooks its own food and has separate living compartments. When a

THE DREAM PEOPLE

By Gail Mayville

Temiar boy reaches adolescence, he leaves home and strikes out for surrounding villages on his quest for a mate. Once he finds a girl he is attracted to, he remains with her people for awhile hoping to win their approval with displays of conscientiousness toward *ladang* work and skillful hunting. After he is accepted by the girl of his choice, he shares her sleeping mat. There is no marriage ceremony per se. A mutually agreed upon price is paid for the bride whereupon the couple simply moves into a vacant cubicle allotted to them in the longhouse.

It is not the Temiar style of living that is so unusual, rather it's their phenomenally high-level of emotional adjustment. These primitive people have discovered a system whereby they are able to achieve a trance state that discharges tension and has a profound bearing on their social and spiritual life. According to Kilton Stewart, noted research psychologist, "They are, perhaps, the most democratic group reported in anthropological literature."

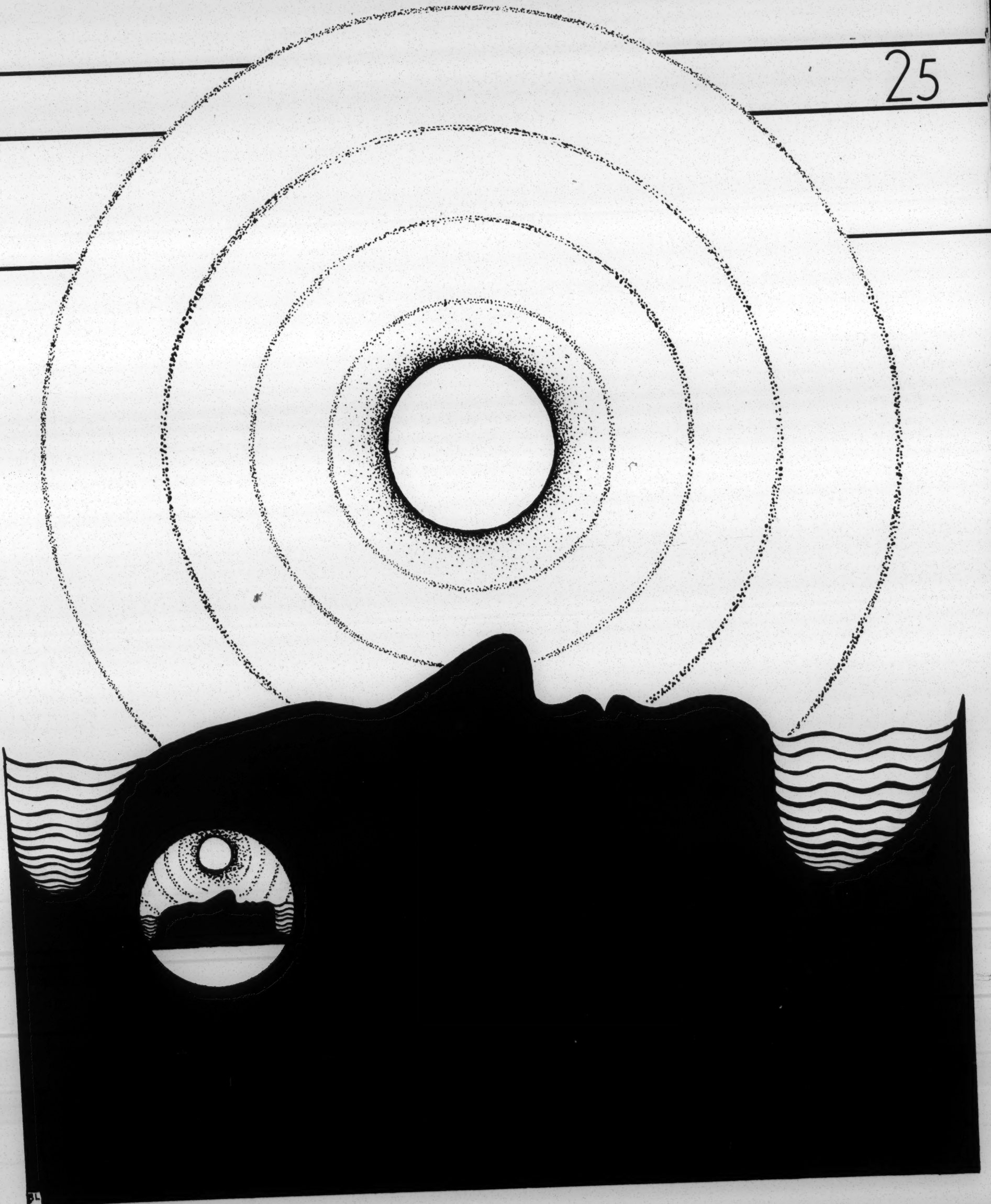
Their emotional maturity is evidenced by the Temiar maxim, "cooperate with your fellows. If you must oppose their wishes, oppose them with good will." The Temiar also have a law that states: "Where a man has given his labor, he has a share in the harvest." It is interesting to note, however, that each man receives according to his family needs, not in proportion to his skill and labor.

While Noone was studying the Temiar children, he found they were as misbehaved, self-centered and aggressive as children in other cultures. He also found that by the time they had reached adolescence, they were cooperative, selfless, confident and independent without the strain of self control. To what do the Temiar owe this state of peace and tranquility? Their dreams! To the Temiar, dream experiences are spiritual and are as real and meaningful to them as their physical experiences during waking hours. There are few significant decisions made within the group without someone first having dreamed the course to follow. Every day begins with dream interrogating, sharing and counseling, and everyone is involved from grandparents on down to the youngest child who is able to speak. The children listen to the day's events being plotted out by the elder Temiar and await their turn to be advised and encouraged in their own dream experiences. The children's dreams are then interpreted and their dream actions evaluated along with guidance for future dreams.

Because the Temiar believe it is important to assert their authority in their dreams, the children are taught to struggle against visions, conquer them (sometimes with the help of dream "friends") and make them friends or servants. Avoiding difficulty and danger in dreams is unacceptable and the children are instructed not to be frightened in order that they might dream correctly. The theme is generally to be aggressive, and take action.

Once a child manages to defeat the ghosts, monsters and animals, they become his slaves and have no powers over him. Should he choose to run instead of attack, however, they would plague him until he had squarely dealt with them. Temiar children are given specific instruction and tools with which to combat their dream-realm foes. When directed to confront and conquer danger, they are advised to turn it around, conquer it and assume its power. When children express concern over lack of strength or ability to thwart their adversary, they are encouraged to invent and identify with a dream friend, who, when called upon, will come to their aid.

CONTINUED ON PAGE 46



You can gain control over your dream activities, and transform your waking life.

Sitting in my study looking out at the rain falling on the wood deck and the naked trees beyond, I am wondering how to write in a few pages this "practical guide." What I am going to give you is an overview of what is involved in Dream Work and enough material to get you started. With that, I hope your curiosity will take you further into the many excellent books on dreams written over the past 50 years or so, and further yet into the best book ever written on this subject: your own!

The first step to work on dreams is, of course, to have a dream. Some of you may even wonder, "Why should I work on dreams?" So I'll start there. Dreams have been used in the past (since the 13th century B.C.) for healing purposes. Since Freud re-introduced dreams to the Western world, they have been given increased importance in psychology. C.G. Jung, F. Perls, C. Hall and E. Cayce are a few of the advocates of dreams as a means to understand and take direction in one's life. Whether we call it conscious/unconscious, awareness/un-awareness or foreground/background, we have parts of ourselves which are easily accessible and others which are not. Dreams are one way to get to those hard-to-reach corners of our psyche.

Assuming you are now somewhat interested, the next step is to recall your dreams. Once you have a record of your dreams, you interpret them, and find out what the dream is saying to you. As most dream teachers agree, this message is related to one or more aspects of your present life, so using this guidance you decide on what action to take. Now let us take each of the above steps separately: recall, interpretation, action.

In brief, the most important element in recall is the desire to be motivated and have the intent, by affirming to yourself, that you do recall dreams and that dreams are important to you. Such affirmations need the help of action: place a pencil and paper by the side of your bed and whenever you wake up with a dream, or dream fraction, write it down. If nothing comes to you, lie quietly in bed in the morning and let the images of the night emerge. These are very elusive at first, so you have to hold them gently, like a butterfly. If

still nothing comes to you, write any feelings and impressions you are aware of. Ask yourself, "What does this feeling remind me of in my present life?"

This may give you a clue as to the basic plot of the dream or even trigger the memory of the dream itself. During the day, watch for clues that may bring the dream images to you. An alert mind will do wonders. As you practice every day, slowly, more will come to you. Patience and perseverance are the keys to recall. Whether you remember your dreams or not, at present, dream researchers have discovered that we all dream throughout the night, and that we need these dream periods, or, when deprived, people be-

A PRACTICAL GUIDE TO DREAM WORK

By Silvia Ator

come anxious and do not function well. When allowed to dream again, extra dreaming takes place, as if to "catch up." When this happens, the subjects return to their normal behavior.

Let us look now at interpretation. Regardless of which methods you decide to use to interpret your dreams, the main thing for you to know and remember is that you are the author of your dreams and, ultimately, only you know what they mean. If I am the author, you may ask, how come the dream is so different from the way I usually think? How come it does not follow my rational thoughts? How come I have to "interpret" it? Good questions! Mainly dreams are as they are, for they come from the unconscious part of ourselves. This part uses symbols rather than words and the symbols are emotionally charged. This is why the same symbol usually has different

meanings for different people. The *emotional memories* related to a symbol are different for each of us. Interpreting a dream is a translation of the symbols and a relating of the context of the dream with the context of the awake situations. Dreams can relate to one or more aspects of our awake life: physical, emotional, mental and spiritual. They can:

- Give direct notice of the state of the body and how to take care of it.
- Show us parts of ourselves we have disowned, thus indicating how to become whole.
- Reveal conflicts which we are not aware of, and are sources of tension and stress.
- Reveal solutions to conflicts, offer psychological insights and existential messages.
- Offer a place to rehearse new attitudes and behavior.
- Indicate social action.
- Give creative inspiration, both in the arts and sciences.
- Offer spiritual insight and inspiration.

Usually dreams relate to what the mind has been pondering during the waking hours, especially before falling asleep. The TV program you watched, or book you read, prior to bed time probably influences your dreams. What you eat and drink also have an effect on dreams, in as much as chemicals affect the brain. When this pondering or preoccupation is about negative issues, such as repressed anger or frustration at life situations, the dream world picks this up and enlarges on them in the same direction, thus reinforcing any physical symptoms as well. If, for instance, someone is worried about a co-worker moving in on his/her territory and starts to carry this worry around all the time, dreams may show this co-worker even attacking the dreamer. Since our neurological system does not differentiate between the real and the imaginary, this dreamer may become so frightened as to possibly have a heart attack during this dream!

When interpreting dreams, I first ask; "What do I think it means?" Sometimes we have a direct flash as to the meaning. Next, I like to explore any *direct* relationship to a life situation. Are the feelings, the context or the action a reflection of what is going on in my life right now? After I write a dream in my journal, I read it over to discover any puns or metaphores. (I had a dream where I have crossed the state line and...this I took to be





a pun, indicating to me that I was exploring another state of consciousness).

Whether these questions give working answers or not, and especially if they don't, I then go on to examine the symbolism. Symbols are either subjective, as I mentioned earlier, or they may have a Universal meaning. It is best to examine the subjective meanings first, and only afterwards go to accredited dictionaries of symbols and mythology. Many times we "discover" Universal meanings when searching for the subjective ones. The impact is then more profound than to have read them in a book first.

There are several ways to find the meaning of the symbols. One is through direct association. For example, my associations to *child* are *curiosity, naivete, freedom, play, new*. So by substituting the appropriate association in my dream story, instead of child, (and the same for other items) I am "translating" the dream to a "rational" language. Another way is to impersonate the symbol and carry on a monologue (I am the child in Silvia's dream I...) which usually discloses its meaning.

I encourage dreamers to make up their own dictionary of symbols. This helps them in translating dreams, which seem hard to understand. As the person expands in awareness and understanding of Self and the World, symbols also change their meanings, so that the personal dictionary is revised in the process. It is useful to note which are recurring symbols and symbols of transformation. A symbol of transformation is one which portrays a quality change in the dreamer. For example, if my dream theme is freedom, where I no longer feel tied down to roles which repress my creativity, and I see myself riding a motorcycle in the desert, this scene can be considered a personal symbol of transformation. Many organized religions use Universal symbols of transformation, such as the Cross and the Star of David. The dream theme is a significant clue as to the interpretation of the symbols. It is a one-sentence summary of the dream action and one can then relate this action to what's going on in the dreamer's life.

Sometimes this direct translation is not enough, more is needed to understand the dream. Two of the most useful methods to uncover the dream meaning are: interviewing, both objects and people in the dream (it may seem silly at first to interview a chair or a toilet, but you may be surprised at the insights thus obtained!), and dialoguing between the symbols. Both of these methods lend themselves to psycho-

drama, which is very effectively done in groups with a sensitive, qualified guide. Most people can learn to be such guides while actively participating in dream-work classes. Useful questions in these interviews are: "Who are you?, What do you want from me?, What do you have for me?" Having an open mind is important if the dreamer is to get new perspectives. It is also important to acknowledge conflicts and to realize that new dimensions spring out of their resolutions (not compromises). This is a similar process to working with a Zen Koan (such as: What is the sound of one hand clapping?).

Along these lines, the dreamer is encouraged to be open to the possibility that dream images may be dis-owned parts which need to be integrated into the personality, and/or a part which brings balance to an extreme way the dreamer feels or thinks. For example, if the dreamer has an extreme attitude about being

"We have parts of ourselves which are easily accessible and others which are not. Dreams are one way to get to those hard-to-reach corners of our psyche."

rational, the dream world may be complete chaos with a totally crazy centered figure.

Dreams can mirror attitudes and beliefs, thus I can look at a dream as a "third person" and imagine what the dreamer's attitude is to Self and others, and what conflicts the dreamer has. Since dreams are not controlled by the rational mind, contradictions are likely to appear openly, thus giving the dream a feeling of nonsense. Yet, as mentioned earlier, contradictions are keys to expanded awareness.

Once the translation (interpretation) is accomplished to the satisfaction of the dreamer and the message understood, the dreamer then decides on an action. This action may be directed at the dream world ("next time I encounter an enemy, I will fight and win") or at the awake world (I'll be more honest with Mary from now on").

Some time back (13th. to 5th. centuries B.C.) dreams were called forth to give answers to health problems. In present times, the Senoi Indians, in Malaysia, use dreams to learn, create,

and direct their social life (see *The Dream People* by Gail Mayville in this issue). In the same way we can "set up" our dreams to give us answers, or to learn new attitudes. This process of setting up a dream is called Dream Incubation. One way to do this is to write a letter to our dream world (or dream guide, or dream maker) clarifying what we want to know and finally stating briefly the essence of the question, or specifying what attitude we want to change and therefore practice. It is best to have used up all rational and available means at finding the solutions before asking our dreams.

We may want an answer as to how to develop a better relationship with a friend or lover, or we may want to practice being more assertive. For example, facing the "enemies" in dreams and winning is one way to re-own the power they have over us and to learn to be courageous in waking life.

Recurrent dreams and nightmares are most likely ways in which our dream world is insisting that we pay attention to some aspect of our lives that we don't want to notice. Nightmares may also be the consequence of eating or drinking foods which disagree with the body. Note these in your journal when you have nightmares and see if there is any correlation.

Other types of dreams may include telepathic (communicating with others, alive or dead), clairvoyant and precognitive aspects. These may scare the dreamer if these aspects are not part of his belief system. A lucid dream is one in which the dreamer is aware of being in the dream state. This is a very fine line to travel since when noticing this state the dreamer tends to wake up. This is not a usual form, yet it can be practiced and be part of the evening's explorations. Some Yogis learn to go into dreaming maintaining awareness. Again, this requires practice, perseverance and patience.

Since we tend not to see that which we don't want to see, it is helpful to do dream work in groups, where others can direct your attention to the areas we are avoiding. The group members must be careful not to tell the dreamer the meaning of the dream. Rather, their function is to ask the "right" questions to assist the dreamer to do the discovering and to be a non-judging, supportive group.

Following is an outline to dream work as a suggestion for keeping a journal:

- Date
- Feeling(s) upon awakening.

CONTINUED ON PAGE 43

BOOK SCREEN

THE AQUARIAN CONSPIRACY

By Marilyn Ferguson

J. P. Tarcher, Inc., 1980

Review by Gail M. Mayville

"We know that the light is coming over the hills. God speed the light." —Aquarian Gospel of Jesus the Christ—by Levi

In the early 1970's, Marilyn Ferguson found that hundreds of thousands of individuals were "discovering such phenomena of mind as accelerated learning, expanded awareness, the power of internal imagery for healing and problem solving, and the capacity to recover buried memories" and that "insights from these explorations changed their values and relationships." Ferguson defines this movement toward expanded consciousness as the Aquarian Conspiracy, "a network of many networks aimed at social transformation." It is "loose, segmented, evolutionary, redundant. Its center is everywhere." The book explores the cultural and historic circumstances that brought our society to a point of readiness for change.

She perceived something unusual yet indescribable underway, moving with incredible speed. On contemplating the emerging social alternatives with their "atypical leadership, the patient intensity of its adherents" and "their unlikely successes," she realized a powerful network was forming that would have a profound effect on roles, relationships, institutions and old ways of thinking. A new awareness was evolving due to personal paradigm (pattern or example) shifts.

In conveying her thoughts regarding these personal paradigm shifts, Ferguson uses the example of discovering "hidden pictures" in children's magazines. "You look at a sketch that appears to be a tree and a pond. Then someone asks you to look more closely—to look for something you had no reason to believe was there.

Suddenly you see camouflaged objects in the scene: The branches become a fish or a pitchfork, the lines around the pond hide a toothbrush." She goes on, "Nobody can talk you into seeing the hidden pictures. You are not persuaded that the objects are there. Either you see them or you don't. But once you've seen them, they are plainly there whenever you look at the drawing. You wonder how you missed them before."

The author uses paradigms throughout the text to illustrate the many changes she reports, but by using an either/or system in her lists of these paradigms on education, politics, medicine and economics, I found she displayed a dualistic thinking that doesn't seem appropriate to "new age" orientations. She quotes from an editorial in the British journal, *The New Humanity*, "We are neither right nor left but uplifted forward." Following that line of thinking, I contend that paradigm shifts are not as black and white as "old age/new age", rather, metamorphosing upward.

The new awareness, in effect, on the part of "enlightened" individuals, is the pivotal point for the self-transformation process which is taking place all over our planet. With this self-transformation comes the actualization that a new kind of society is being born; a society that has decided to transform education, politics, religion, medicine, science, the arts and personal growth through alternative measures.

The book takes a close look at how it all began, how it is growing and gaining momentum and the people who were, and are, instrumental in guiding this "conspiracy." She devotes an entire resource section to the networks, periodicals, and directories whose orientations are "new age" in their approach. Ferguson also includes a summary of responses to a questionnaire she distributed to 210 persons engaged in social transformation. The survey ascertained everything from political affiliations to spiritual disciplines; drug use to science and art interests; institutions felt to be in transition to what was considered by the respondent to be the greatest threat to social transformation. I found this book to be an energetic, informative study, comprehensive in its scope and personally transformative in its content.

Marilyn Ferguson is the publisher of "Brain Mind Bulletin", a newsletter concerned with the areas of brain research and consciousness and "The Leading Edge", a newsletter dealing with the frontiers of social transformation.

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GETTING TO KNOW YOU

Carved over the entrance to the Pythagorean School at Crotona over 2500 years ago was the injunction, "Know Thyself." We all know a great deal about a lot of subjects, but this advice is still basically falling on deaf ears. Why should this be? Why do we find it more important to know facts and statistics than our own nature? Clearly, we never considered it important, because matters of love, money, etc. have come first. Obviously, something is wrong with this approach because mental and emotional problems continue to afflict more and more of the population, divorces and family alienations continue to skyrocket, and a definite feeling of unrest and unhappiness pervades Western society. On a larger scale, the world is poised on the brink of self-destruction. Maybe it's time we listened to Pythagoras!

Answers are not coming out of academic psychology. Self-help books abound, but every month, we learn about a new "theory" of human psychology and behavior. Where can we turn for knowledge about ourselves? Psychological fads come and go, but Astrology has been with us for many thousands of years. In every period of history, in every culture, Astrology was there, particularly in the more advanced societies. There is obviously a reason for this.

There is a New Psychology coming into view now which considers the spiritual dynamo within, and reflects the true human potential, which is unlimited. Astrology is the cornerstone of this because it considers the whole person. In this column, we are going to help you to understand your own personal horoscope by working with a different aspect of it, in each issue. For those who are interested, have your horoscope done by any competent computer or astrologer, and watch this column for step-by-step assistance with self-delineation. For now, here are some answers to the most-often asked general questions about Astrology.

INTRODUCTION TO ASTROLOGY Questions and Answers

1. WHAT IS ASTROLOGY? Astrology is the art and science of interpretation of the planetary configuration at the moment of birth. Imagine yourself raised about a million miles directly over the North Pole looking down on the entire solar system. You would see each planet at a particular point in its orbit. If, from that vantage point, you were to draw a chart of these positions, and then draw in the Zodiac as a backdrop (in the

same plane), you would effectively have a horoscope for that moment in time. Fortunately, it is not necessary to be put out in space in order to draw a horoscope. We have astronomical tables that give us the same advantage. These are called ephemerides. The Astrologer simply looks up the planetary positions in his ephemeris, and plots them on a circle which represents the solar system, with the Zodiac in the background. That is basically all there is to it. There are other factors involved, particularly the rotation of the Earth. But essentially a horoscope is a graphic representation of the solar system, with reference to the Zodiac, at the precise moment of birth . . . no mystery, no crystal ball, just simple arithmetic.

2. WHY DOES IT WORK? For some reason, the positions of the other planets in our solar system, and the Sun, with reference to the Zodiac, influence life on Earth. By simple extension it would probably, therefore, be safe to say that these positions (including that of Earth) would also influence life on other planets, if it exists. While orthodox science does not yet accept this proposition, it is not so difficult to understand. Apparently the solar system functions as a stellar unit, a "system" as the word implies, and all of the life therein is affected. A solar system closely resembles an atom with the Sun as the nucleus. Any physicist will tell you that all of the particles of an atom are interdependent. Furthermore, there is no such thing as "empty" space. If radio signals can be sent through space, there must be *something* there to propagate the radio waves. Also, whatever forces operate to keep the planets in orbit must operate through space. The solar system should be viewed as an organic whole, and it therefore follows that all life therein is part of this whole.

3. HOW DOES IT WORK? Each planet corresponds to a universal human trait, or principle. The personality of every human on Earth is composed of variations of the characteristics conferred by the planets and the Sun. If there were more planets in the solar system (and many Astrologers believe that there are), then each of us would have that many more dimensions in our personalities. On the surface this is a very strange correspondence. Keep in mind however, that Psychology is still a very young field of study. Certainly, it cannot yet be called a science. It is almost as though we are put together by the planets, and this may be why the ancients made them into gods. We do not yet know why this is, but we do know that planetary forces

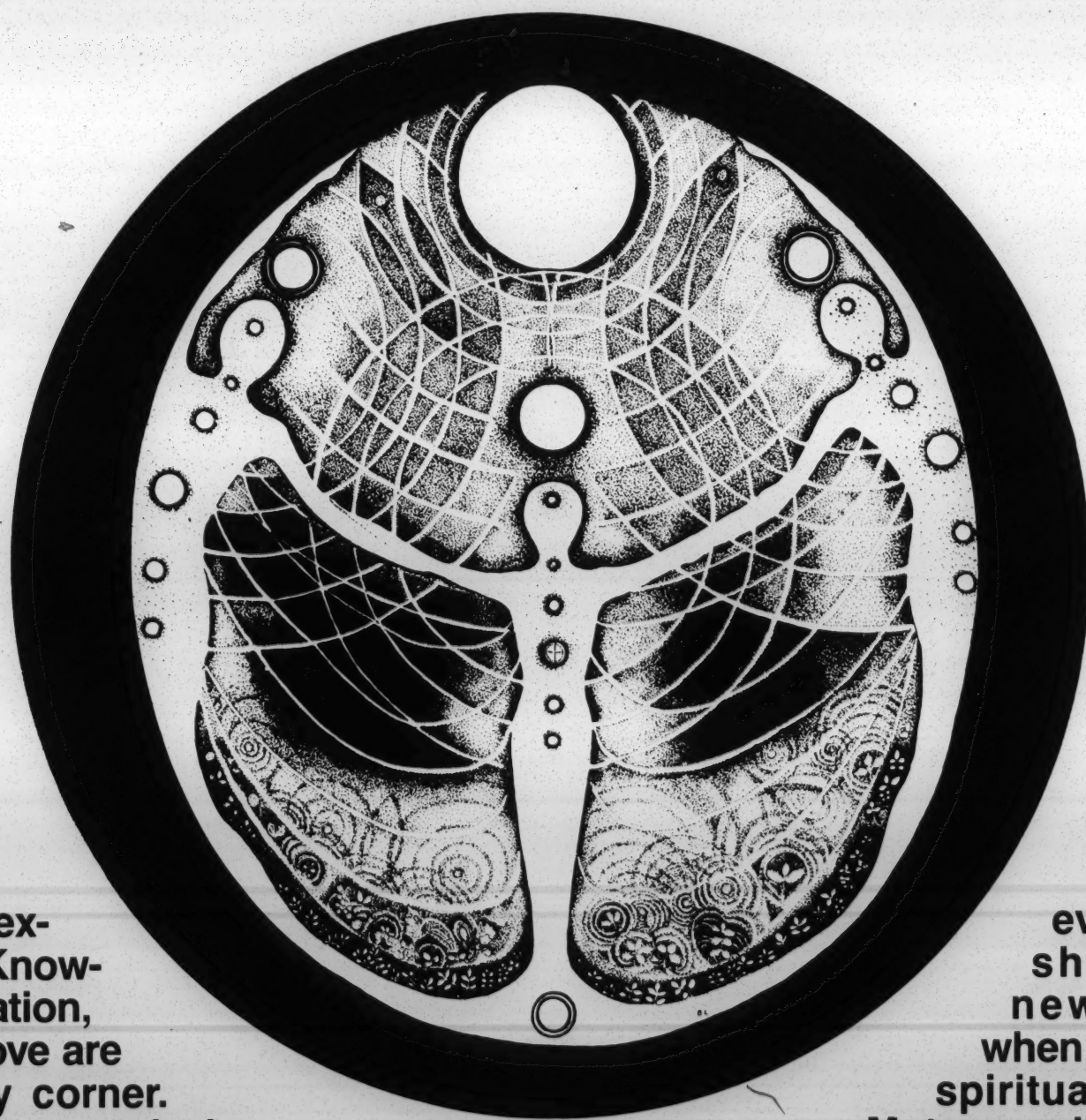
operate upon the subtle or "astral" body ("astral" meaning "stellar"), which in turn affects the physical body. Clearly, personality is something subtle and invisible, and cannot be determined by looking at the physical body.

4. WHY IS IT IMPORTANT TO ME? If you want to know how you appear physically, all you have to do is look in the mirror. But finding out what makes you tick is another problem entirely. No one will deny that some degree of self-knowledge is indispensable for the conduct of life. In fact, the ancient philosophy teaches that to know yourself is to know all! How does one gain self-knowledge, especially in view of the difficulty of probing the subconscious? Most of us learn by trial and error, by observing how we act and react. This is the long, laborious way. Others go to psychologists, counselors, and group sensitivity sessions. This is a shorter route, but subject to changeable theories about the human psyche. There is a very short and dependable path to self-knowledge—the analysis and use of your horoscope. The horoscope is a map of the soul. It tells you where you stand on a universal scale, where you've been, and where you should be going in this life. To live life without it is like running a race on one leg, an unnecessary, self-imposed handicap.

5. CAN IT PREDICT THE FUTURE? Your horoscope can be viewed as a programmed clock, which begins ticking at birth. As time progresses, the program plays itself out, each predestined event unfolding at a predetermined time. The general nature of each event is told by which planets, signs and houses are involved. The timing is determined by the movements of the planets, which are measurable and known in advance. Your character is basically known by the planetary configuration at birth. That same configuration however, determines future configurations through life as the planets move through their orbits. In this way, destiny and character are intertwined, and the horoscope shows both. The Astrologer can predict the general trend of events in your life, and the timing, but he cannot tell *exactly* what will happen, or how you will react to it. We have free will, which implies choice, but we cannot control events. Furthermore, since your basic tendencies are known, your choices become highly predictable, and it is therefore very unlikely that you will act so as to change or prevent the destined events. To the extent that you do so, you rise above the chart. It is possible, and exceptional individuals are able to do it.

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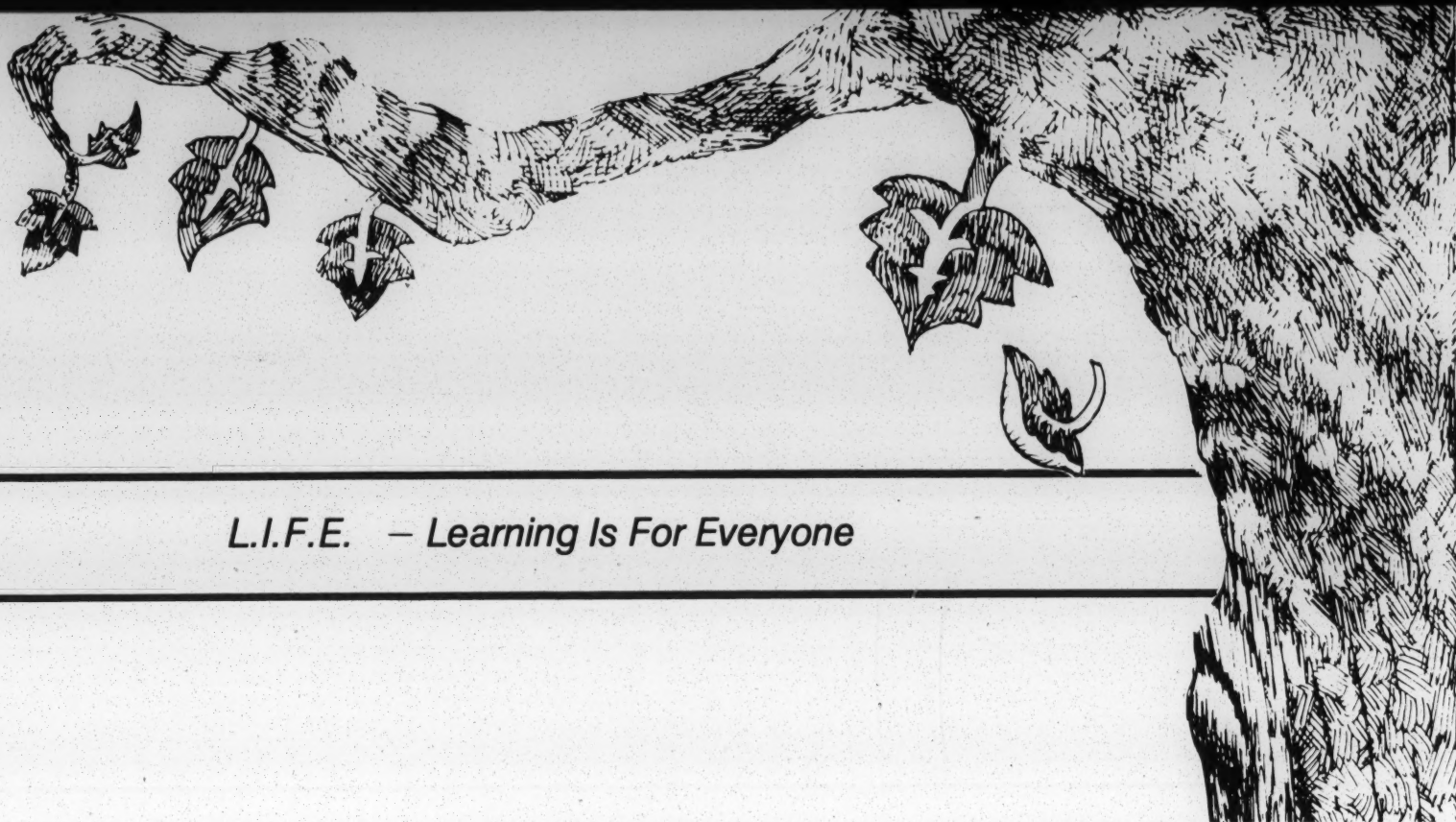
LIFE ENRICHMENT



We live in an exciting world. Knowledge, stimulation, beauty and love are around every corner. We simply have to actively decide to turn that corner. Boredom is symptomatic of an unwillingness to do that. Transpersonal Psy-

chology has opened new avenues of emotional satisfaction, as we learn that

every relationship takes on new meaning when viewed from a spiritual standpoint. Metamorphosis, in this Section, hopes to give you the perspectives and clues to help you find ways to enrich your life.



L.I.F.E. — Learning Is For Everyone

Change is in the air these days. It seems to be everywhere . . . We hear a great deal about the New Age and the Aquarian Age and yet the Man-On-The-Street may not know what these phrases mean. Those who claim they do will usually smile smugly when the subject is brought up and then they might launch into a discussion on anything from alternative education to holistic medicine, depending on their definition. I did notice that these people frequently belong to "New Age Organizations." About these too, I had a great deal of curiosity. I was therefore very pleased when I was asked to interview Gordon D. Scallion, founder and director of L.I.F.E. (Learning Is For Everyone), because I found myself in the middle of a genuine New Age organization right in the center of downtown East Hartford, Connecticut.

Two years ago Scallion had a spiritual experience while living in Florida which changed his life. The result? Scallion gained insight and a new direction for his life. He "understood" a message of love, and became aware of one place where he might make a difference in this world.

"I can effect a change, perhaps, by bringing together groups of people who are of like mind. These people can create an organization that is holistic in nature. And we could bring together the synergy of that group, not to fight the system, but to set up a secondary system that would manifest itself as it drew other people of like mind to it. It would show alternative ways of education with the input of parents and children."

Now, no one wants to produce an alternative anything unless they believe the original is outdated, or they feel ripped off or bored by the original. For Scallion, the present education, political, and economic systems are no longer working. And he thinks he knows why.

Coming from a strong, middle class, Catholic background, Scallion sent shock waves through his family when, at seventeen, he simply quit high school and left home.

"I found no freedom in education to explore my creativity. I wasn't seeing then (the late 50's) a freedom to explore, to share. There was no place for individuality," Scallion says.

He left and became a "hobo," learning his life skills from the streets. "I learned most of my life experiences through experience, rather than secondary or advanced education."

This does not mean Scallion is uneducated. If you put him in a roomful of Ph.D.'s, you probably could not single him out as different from the

others, at least not on the basis of education. Rather, he chose a different path of education from what was being offered in the school system.

He began in electronics. After a few years, electronics gave way to marketing, where he stayed for the next twelve years, developing and refining his "people skills" and increasing his employers' coffers.

"Actually, I went into marketing when I was eight as a newspaper boy in Hartford. I sold greeting cards at ten, bicycles at twelve."

Bicycles became office equipment and small computers, and six marketing jobs later, he was a business consultant. He had advanced in his field, finished his high school education through home self-study, attended countless workshops and college courses in subjects which interested him, but was still bothered by one recurring image.

WHY L.I.F.E.?

A NEW SYSTEM IS EMERGING
A NEW SYSTEM IS EMERGING
A NEW SYSTEM IS EMERGING

A NEW SYSTEM IS EMERGING

By Darlene Dunbar

As he sold business equipment to various schools or attended classes, he noticed students responded differently to the learning experience. While a lesson was in progress "some were looking at the chalkboard and absorbing it all. Others were writing, and some were just day-dreaming."

It was then he started forming the conceptual framework for the Learning Center.

"How we learn is individual. The reasons the schools cannot deal with that is they don't know it. And the reason my childhood wasn't the way I would have liked it is because my parents didn't know. They didn't have the tools," Scallion says.

As he saw it, he had two choices: fight and push against the stonewall of the system, or try to effect a change in one area of the system.

He chose the latter and began "selling" the L.I.F.E. Learning Center. Let's take a closer look at the product.

TOOLS FOR SELF CHANGE

In January '82 with his original concept and \$100, Scallion rented an old two-story frame house in East Hartford, called it the L.I.F.E. (Learning Is For Everyone) Learning Center, and began attracting others of like mind.

His early attempts at fundraising brought him in contact with these others, one of the first being Leonard Kasten, now co-vice-president with Peter McFarlin. The message spread by word-of-mouth that something was happening at L.I.F.E. and people came to find out what. Some stayed and became staff workers; others offered their skills as teachers, artists, and writers. Many became members (a yearly membership fee of \$10-\$18 helps financially support the Center), and some gave individual contributions. And some visitors just came, talked awhile, had a cup of coffee, and left.

The Center's humble beginnings were a time of transition, forming an idea into reality. Marian Haeseler, a member and a strong supporter of the Center, calls this a "time of making do." Furnishings, as well as whole rooms, were always shifting as ideas, needs and work space expanded.

Like minds also need a time of adjustment and learning about each other. During this time of getting acquainted, people moved in and out and slowly formed a core group of about twenty, all similarly committed to Scallion's idea of quality learning and creative living.

The next question was how to turn the idea into a reality. Holistic became the key word and focus for the organization.

Program Director Susan Motherway says holistic means, "considering all aspects of a person: mind, body, emotions, environment, actions, and spirit," and viewing the "WHOLE" person.

To reach the WHOLE person the Center decided to channel their energies into four programs: Life Enrichment, Holistic Health, Life Sciences, and the Youth Program, the main emphasis of the Center. A typical format for each program is one introductory lecture on a topic to familiarize interested persons with the material, the manner of presentation, and each other. This is then followed by a mini-series of perhaps four meetings.

"We really need to learn to take care of ourselves. We can't depend on the system entirely to take care of us (as an example, look at the declining social security program). We as the 'private sector' need to take more interest in the



community. The government, as it was originally conceived in the 1700's, was a body that was going to provide some national services. Somewhere along the way we went astray," Scallion says.

The goal of the Center's programs is to do just that—to teach and join people together in learning ways of self-care, from macrobiotic cooking (Holistic Health), to managing personal conflict and stress (Life Enrichment), to bridging geology and physics with etheric fields and metaphysics (Life Sciences), to building puppets with a group of six and seven-year olds (Youth).

"I really feel there are no limitations," says Scallion, "Nor do I have a sense that there is anything monetary that would stand in the way of a good concept."

Of course, on the flip-side of any idea, no matter how good, is the practical reality of bringing that idea to life. For financial support the Center relies on membership dues, workshop and lecture fees, and tax deductible donations. Additional support comes from a mutual sharing of services, facilities, and personnel with LIFE's publication and production company, and a LIFE management company. A major fund-raising campaign is also now under way.

So is it real? Well, you can touch the Center's walls; you can type this article into "Beastie," the new Computerized Typesetter and you can sense and see each member's enthusiasm.

Scallion has long-term and far-reaching goals: multiple learning centers, an expanded core group of 200, networking of L.I.F.E. with other similar organizations, and a joint day-care facility for children and senior citizens which would offer an even exchange of wisdom for productivity.

Is he a dreamer or a visionary? At the very least, he is a believer. He believes in people's ability to change, to lead self-fulfilling, creative lives, to stretch and actualize their potential. Maybe being a believer is not the very least important characteristic of Scallion or any person. Maybe it's the most.

"We will change all along the way, and as we grow, we will actually change the system because we are the system. We need to focus away from the idea of it (the system) and us. It is us. It's always been us." ■

Editor's Note: Anyone interested in learning more about L.I.F.E. or contributing your personal talents, contact the Life Center, 254 Burnside Avenue, East Hartford, Ct. 02036 203-289-1331.

We do have the ability to transform our careers—

JOB BURN OUT—TURN OUT is a three part series on how we have created our own vocational cycle of stress and unhappiness. By understanding this self perpetuating cycle, we have within ourselves the ability to transform our careers and make them creative, happier and healthier growth experiences.

Part one of this series deals with the initial educational programing process. The second part encompasses the "working world of stress" and BURN OUT. The last article in the series focuses on TURN OUT, the termination of employment.

PROFILE—

John Meyers: Age 42, married, two children, one heart attack, unhappy with his job, stressed and confused.

John Meyers is typical of many working adults. He knows something is wrong and wants to change but doesn't know how. How do all the John Meyers get to this stage and more importantly can they change? Let us look at the beginning of the vocational cycle—the learning process.

Pre-school children are naturally inquisitive and creative. Given the freedom to explore, they are able to go through a natural series of developmental stages. At age five they are suddenly thrust into a system which denies them the opportunity to express their own individuality. The first part of the vocational cycle has officially begun—*structured education*. Chalk one up for the system!

Our educational system is based on the "factory model"—mass production.

False Premise #1: Everyone learns at the same rate. Those who do not conform are rejected and placed in social structures for reworking. Results: feelings of inadequacy, failure and stress. The creative juices stop flowing!

Attempts have been made to correct the "factory model." One popular concept, sometimes referred to as "tracking," divides individuals into three groups; slow, average, and above average

learners. This idea, while recognizing to some degree, that children may learn at different rates, still fosters teaching to the group rather than to the individual. It also promotes elitism by implying that those who learn faster are better. The slow learners are considered failures and the average group is forced to settle for mediocrity at best.

False Premise #2: Everyone learns in the same way. Studies disclaiming this premise, are beginning to emerge.¹ How we learn is very individualized and how we process information determines our learning rate. For example, we access information in three basic ways; visual, auditory and

JOB BURN OUT- TURN OUT

By Gordon D. Scallion

kinesthetic. One technique used to identify the way in which a person learns is by listening for key speech phrases.

Visual "I see what you mean." "I can picture that." Key words are *see* and *picture*—visual words.

Auditory "I hear what you are saying." "That sounds right." Key words are *hear* and *sounds*—auditory words.

Kinesthetic "I have a sense about that." "Sure feels good." Key words are *sense* and *feels*—kinesthetic words.

You can *imagine* the stress and frustration that is created when the teacher uses visual methods with an auditory student. A cross occurs, visual vs. auditory, the student learns with difficulty. This is only one example of the kind of frustration that occurs when the learning needs of the individual are not recognized. This kind of situation, which happens consistently and repeatedly, creates a constant source of stress and unhappiness to the student. So, who can we

blame; the system, the church, the family? We are the system—all of us. We created it, modified it, and it appears we have misused it. Let us discuss some possible ways to modify the system.

Positive Premise #1: Creativity fosters mind expansion and freedom of expression.

How can we provide for creativity within the system? By allowing flexibility, coupled with good communication skills between student and teacher. In this way, patterns of narrow focus and understanding are converted to positive energy. Growth begins! One way of applying creativity is for the schools to interact with the community, including industry. Programs could be established that would allow student creativity to flow through community esthetics. This is just one way. How many can you think of?

Positive Premise #2: Holistic environmental conditions are conducive to learning. Learning centers need to provide an atmosphere that encourage growth. There is the distinct impression when looking at today's schools, designed with concrete walls and few if any windows, that one is viewing a fortress. These fortresses serve to keep the students out of the community and the community out of the schools.

Learning environments need to be esthetically pleasing, well ventilated, full of vibrant, warm colors, safe and nurturing! A place that is not only open to the community in a visual sense, through the use of windows, and open space design, but is actually an extension of the community. So what do we want for our children? Quality education in a safe holistic environment.

Positive Premise #3: Smaller teacher/student ratios improve quality of education because they offer personalized attention.

Can one teacher share knowledge and offer personalized attention to thirty plus students? Since learning is very individualized and each student learns at his/her own rate it becomes obvious that a lower teacher/student ratio is needed. Smaller classes with properly designed settings can improve the quality of education. There is a cost factor in increased staffing. Decisions based on cost and affordability are political in nature and do not consider long-range goals. Since we are the political system we can insist



on a reordering of priorities.

It should be clear that we need a positive, creative working model. The most interesting aspect of our culture is that we do have a fantastic creative model. Not only for education but also for how to guide our lives. The model was 'created' over 200 years ago by a group of people concerned with freedom. "*We the people, in order to create a more perfect Union . . .*"² Because of their belief in freedom of press, freedom of religion and freedom of education, our Constitution was formed. We, as the system,

need to have that freedom to learn. Since learning is for everyone, we all have an interest.

The first step in reversing today's vocational cycle is to recognize patterns. Patterns begin in childhood. With this realization, involvement is then required in order to modify the structure. We did it in 1776, we can do it now and indeed, I believe the revolution has begun! *If we choose not to transform the educational process, we will remain, at or further regress from, current levels.*

This completes part one of JOB BURNOUT—

TURN OUT. I have tried to share some ideas free and some tools for change. Knowledge is a tool for change. Applying the tools is a choice. There are those who feel we will not change. I'm betting we will. How about you?

Part two shares how to transform at the working level by controlling stress and eventual BURN OUT.

1. Neuro Linguistic Programming by Bandler and Grinder.
2. U.S. Constitution, John Hancock., et al, July 4, 1776.



Little Shirley choked back a sob. She hoped no one had heard her as she swallowed hard and blinked her eyes rapidly to control the tears that were forming. But each time she glanced at her sick pet, the struggle made its painful circle from the emotion she felt, through her efforts to push it back into her silence and around to the sadness that welled up again. If her father were not with her, if she were alone, she could let the tears flow. No one would see and no one would have to know. But she dared not. Her father had so often told her that big girls don't cry. The last time she had cried was when she stubbed her little toe on a metal bench at the beach. It hurt so much she was unable to check the tears that streaked her sun burnt face. Her father was with her then, too. He stood tall and proud and said, "Only babies cry."

"I'm twelve years old," she thought, "and I'm not a baby, but my pretty little kitten is. She is so small and looks so helpless. Worst of all she can't talk and tell me where she hurts." It just didn't seem fair somehow, thought Shirley. "I can talk, at least, and tell my mom and daddy where it hurts when I am sick." Suddenly she realized she was hurting now. The pain in her throat became sharp as she swallowed her sobs again and again before they broke the surface of her control. Though she hurt, she too couldn't tell. If she tried she would surely cry and her father would call her a baby.

She tried not to look at her tiny kitten as they waited for the doctor. Maybe then the thick lump in her throat would go away and with it the pain. But the worry she felt for her helpless fuzzy kitten made her check the box again and again, hoping to see her pet move with signs of improvement.

"Why is it taking so long?" thought Shirley. As she finished the thought, the door to the examining room opened and the nurse appeared. Shirley jumped up and tugged at her father's arm:

"Come on, Daddy!" she said, urgently, pointing to the nurse.

"Mrs. Hill," called the nurse. "You can bring Sam in now."

Shirley was halfway to the door when her father called her name, sharply. "Shirley! Come back! We must wait our turn. The nurse will let us know."

Shirley stood for a moment in the middle of the room trying to adjust to the disappointment. "Mrs. Hill's dog didn't look sick. Why can't she wait and let the doctor see Fluffy next?" she said to herself. The pain in her throat increased as her eyes filled with tears. At her father's second call she returned to her seat, her vision blurred from the tears she could no longer stop.

The little kitten was an indistinct form as she tried to focus for another glance at the still body. Her heart filled with sorrow and she leaned over the box for a closer look. A huge teardrop rolled from her eye and down her cheek where it left her face. It fell on the kitten's long soft fur and

THE TEARDROP

A children's story by
Peggie Johnson

was caught between some extra long strands of hair.

Shirley rubbed her eyes and wiped away the tears. She looked at the transparent teardrop on her pet's fur. It sparkled like a diamond and seemed to change color as more tears filled her eyes. She bent closer. The tears that covered her eyes were like a thick lense and the lone teardrop seemed to be magnified. Shirley saw beautiful spirals of light that penetrated deep into the drop, spirals of crystalline light that tunneled on and on to the very center of the sparkling tear.

Shirley felt her head begin to spin and finally her entire being as she found herself gliding along the gleaming spirals, smoothly and effortlessly, deeper and deeper into the teardrop. It seemed far bigger than she and radiated in from every point on its inner walls. She had never

before seen such exquisite colors. Shirley cleared her eyes for a better look at the beauty which surrounded her and found she had come to rest at the very center. She looked up and down and all around at layer upon layer of changing colors. They encircled her with a radiance beyond belief.

"How beautiful!" exclaimed Shirley. The sound of her voice travelled from her and circled the glistening chamber. It seemed to be absorbed into the transparent shifting colors and changed to lovely tones sounding like clear bell-like music. Shirley listened with wonder to the captivating sounds as they played among the delicate colors.

She didn't question why she was so suddenly drawn into her teardrop and she gave no thought to time, but felt she could remain here forever entranced by the beauty. She did have the thought that it would be nice to remember the lovely melody. She concentrated and began to hum along in her mind. It was then she noticed that the music seemed to regroup its pattern and began to sound once more like words.

As Shirley listened, the words came circling back. "Yes, Shirley, I am beautiful as all tears are. Do you know why?"

Shirley wondered where the words came from. No one was with her inside her teardrop. She circled the magnificent chamber again with her glance. "Could it be the tear speaking?" she wondered.

"That is correct. I am your teardrop speaking," came the gentle words from all around. "Will you answer my question?"

"I really never thought about it," answered Shirley. "I can see now that a tear is very beautiful. But I guess I don't know why."

"Then I shall tell you. I am beautiful because I came from something deep within you. I was created by your feelings of love and concern for your pretty kitten. These are beautiful thoughts, and such thoughts bring about beautiful things. Do you understand, Shirley?"

"I'm not sure. All I know is I want Fluffy to be well again. She has so much fun playing, but now she's too sick to play and too sick to sleep in her favorite spot in the sun. How she loves to sleep in the sun when she gets tired of playing."

"There's your answer," resounded the soft words, again. "Your thoughts were about your kitten and not about how you miss her as just another plaything. Those are the beautiful thoughts that have made me a thing of beauty. For this I thank you, dear girl."

"You're welcome," said Shirley, politely. "You see," continued the tear, "my life is a short one. Soon I will be lost from sight between Fluffy's fur. There I will dry up and disappear. If I can be beautiful during my short life, I can be a happy tear."

"Oh," said Shirley with wonder. "I never knew that. My mom and dad never told me. I wonder why Daddy doesn't want me to cry?"

"Because he was never told, either. He thinks it's bad to cry and so he tells *you* not to cry. Your daddy is a good man. He is trying to help you because he thinks that crying makes you feel worse. Even now he feels sad because he knows how unhappy you are about Fluffy. If he let a tear fall, it would indeed be a very beautiful tear. It would come from his love for you."

Shirley thought about these words in silence. "Poor Daddy!" she thought to herself. "He never cries. If he did sometimes, I would know how he felt. And think of all the happy tears that have never been born! But, how strange," continued her thoughts, "that happy tears can come from sadness. I can't understand how this can really happen."

The teardrop knew what Shirley was thinking and said: "It may be hard to understand at first but as you think about it, it will come to you."

"But what happens to all the tears that never get a chance because Daddy doesn't let them? Do they stay inside looking ugly and sad?"

"Well," answered Shirley's tear, "a teardrop that is never born can be neither ugly nor sad. The sadness you feel and keep inside can hurt very much. It never gets the chance to be changed into something beautiful. This sadness stays inside as only sadness. People who never let a tear fall store up a lot of this sadness inside and it can make them seem ugly."

"Is that why I sometimes think Daddy is angry when he really isn't? Last spring when Gramps died, Mom cried and so did I. I just couldn't help it. But Daddy didn't. He was very quiet. When he said something, he sounded angry. I didn't say much to him because I thought I might make him angry all over again. We never talk about Gramps."

"You're learning very quickly," replied the crystalline sounds. "Your daddy loved Gramps very much and was hurting inside. He wouldn't let the tears form and so the sadness stayed inside. When you talk about Gramps, he feels the sadness all over again. He doesn't want to feel sad because it has a special hurt that is hard to get rid of. Instead he gets angry. Then at least

he can yell or slam a door and get rid of the anger and feel better for awhile. But the sadness is still there that never got out."

"Poor Daddy!" said Shirley again, thoughtfully. "Maybe that's why Mom cries sometimes when Daddy gets angry. Maybe she knows about the sadness."

"Maybe she does," came the gentle voice of Shirley's tear. "And I think you are beginning to understand."

"Yes, I guess so," replied Shirley. "But what about when someone is happy and they cry. I sometimes want to do this. Daddy doesn't seem to mind."



"No, he doesn't mind because he knows it's not because you are sad. Your tears then, don't remind him of the sadness he never let out."

"But why would the tears need to come out? There's no sadness that shouldn't be changed to something beautiful," said Shirley again.

"That's right, but all tears want to be born. That's the way it is. They want to give their short life of beauty just as a flower does that lives for only one season and then is no more. The flower did not come from sadness."

"I don't know what you mean," said Shirley.

"You will," said the kind teardrop. "You will."

These last words seemed to dance around and around inside the chamber until Shirley once again heard the bell-like music. She had forgotten about trying to remember it. She watched the pale colors shift and radiate, waiting for the gentle words to come again. She still

had so many questions. "Don't go away! Please, don't go away yet," called Shirley outloud.

She felt something on her arm pulling her gently. Swiftly and smoothly she glided back along the gleaming spiral. The center of the teardrop faded out of sight. When her head stopped spinning, she heard her father's voice. "Shirley! Shirley!" he said with concern as he shook her arm. "Fluffy won't go away. She'll be alright. The doctor will know what to do. Come, it's our turn."

Still feeling a bit dazed, Shirley walked with her father to the examining room. "Perhaps you'd better wait outside, Shirley. I'll be out shortly."

"No, Daddy! Please let me stay! I want to be with Fluffy." She looked at her pretty kitten and remembered the teardrop. It was gone. Shirley smiled up at her father. "I want Fluffy to know that I love her."

"Alright," said her father, "but don't . . ."

"I know, Daddy. Don't cry. But that's sometimes how we show that we love someone."

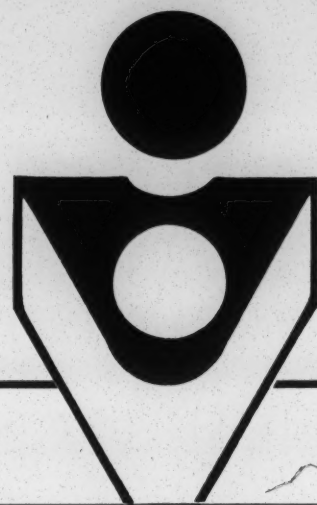
Her father looked at her in thoughtful silence. "Alright. Come in, but . . ." He stopped himself and said nothing.

As the doctor carefully examined Fluffy, Shirley waited with growing concern. She wanted so much to see her kitten happy and playful again, and sleeping in her favorite place in the sun. These thoughts filled her mind as another large tear filled the corner of her eye and rolled freely down her face. She watched it splash on the clean, stainless steel examining table. "A tear is such a beautiful thing," she said outloud.

Her father said nothing, but the doctor did. "Your tears can be happy ones now, Shirley. Fluffy is a sick kitten, but it is not serious because you brought her to me in time. I will give her some medicine, and you and your dad will have to give some more every morning and evening for five days. Your kitten will be fine. Call me if you have any questions. But keep her warm and for a few days you may have to feed her with a dropper. Above all, Shirley, give her the love you spoke about when you came in just now."

"Oh, I will! I Will!" said Shirley as she picked up the box. She looked at her fluffy pet and another big tear was born. She could feel it coming from the happiness deep within her. It fell softly with no sound and came to rest, also, on the kitten's long fur. Shirley looked at it and smiled through her tears at its sparkling beauty.

"I think I understand now," she said to herself. And in her mind she heard again the resounding music of her teardrop.



THE NEW AGE DAWNS ON A PLANET SHIFTING AWAY FROM OLD AGE EXPLOITATION AND MANIPULATION: NEW MODES OF WORKING WITH ENVIRONMENT AND SELF ABOUND. TOOLS FOR TAPPING OUR IMMENSE INNER POTENTIAL ARE ALSO SUPRISINGLY, ADAPTABLE TO PARENTING.

This regular column will deal with concerns of single parents. (Married parents, of course, share most of these concerns.) It offers New Age instruments, techniques, and approaches. By New Age, this columnist means: an epoch in which the highest concern is the natural, powerful integrity of each individual human. It's an age in which human capacities for love and caring create new ways of surviving on the planet—ways that promote harmony, that recognize interdependence, that replace exploitation and manipulation. The New Age, with its emphasis on the individual, on people, on trust, provides wonderfully refreshing perspectives—a new approach to parenting.

Over 1 million single parents in America find themselves in a category so new that society has barely defined it. Old social structures, old ways of coping, don't fit any more. Many parents, single or not, are groping for support, help, guidance, or new perspectives on practical child-raising.

The soft, loving vibrations of the dawning New Age can be felt, especially here in America. We have the capabilities to transform—from within—the planet. These capabilities enable a new kind of parenting. We adults grow, developing and exploring our own humanness along with the young. A mutually supportive relationship is possible for all parents and children. Joy and ease in child-raising replace strain (and pain). Relating to one's children is no longer an isolated skill to be learned; it will naturally result from a deep organic process. Growth is no longer imposed from the outside, but comes, easily and appropriately, from within. Time and effort are not prime requisites. What is necessary is THE INNER COMMITMENT: the desire to have mutual joy, growth and ease with one's children, and a belief that the human potential intrinsically favors this.

Here are some tools for parents to use. Little time, training, or preparation is involved. The essential ingredients are desire and belief.

Allow your intrinsic good sense, your intuition, and your creative inner abilities to function at greater levels in your parenting. Here is how you can do this:

Be sure you have clearly committed yourself INWARDLY to the possibility that human beings—you and your child(ren) in particular—are capable of better, finer things. Then activate your deep-seated abilities by strongly setting an ideal or goal. Close your eyes and visualize. Do this in quiet surroundings, when you have time to unwind. First, do some long, slow stretching. Then take ten or twelve very deep breaths, as slowly as you can. Count each one. Allow yourself to really relax. Sit in a comfortable position—an alert posture for attending to very important matters. This is the time to be assertive and daring about your future. Within your-

SINGLE PARENTING

By Susan Motherway

self, begin to make pictures of your ideal self as a parent. Let your thoughts and dreams soar. Imagine the perfect relationship between you and your child(ren). Clearly define how you would like it to be between you . . . how you would like it to be for yourself in every aspect of your job as a parent. Don't lightly sketch, but boldly paint deep-hued, brightly colored, solid pictures in your mind and heart. Allow your creativity to go unbridled. Really immerse yourself in making this visual definition of a most beautiful, supportive, loving parent-child relationship. Be sure to add all the details.

John, divorced dad of two teens, chose to have warmth, trust, compatibility and closeness with his kids. He pictured an evening around the fire, saw all three of them relaxing comfortably, peacefully together, sharing personal thoughts and ideas. He visualized the warm glow of the fire, the noises and sounds of the situation, the feeling of well-being and phys-

ical comfort that all shared. He then shifted to an image of his son calling him on the phone to discuss a problem he was having in school. John pictured himself holding the phone, hearing his son's earnest and trusting voice through the earpiece, then heard his own voice, patient, reassuring, giving his son a sense of his own ability to successfully deal with the problem. Affection and mutual support pervaded his image.

Rita, whose three children are ages six, eight and nine, decided to set a goal of smooth and easy functioning for each member of the family. She pictured a moment right after dinner. Each person worked with and around the others to begin an evening task—homework, dishes, etc. She visualized harmonious movement as everyone got up from the table and exuberantly began the next activity. She included each having respect for the other's preferences and commitments, shown by caring ways of relating as each went their separate way. Then, she created an image of the family riding in the car on a trip. Again, that smooth functioning was pictured in the games, past-times and conversations of all those in the car. She clearly saw each of the children and herself engaged in specific activities, happily and harmoniously, in the confined space of the car.

A few more suggestions for creating that ideal: as you think about the many facets of your role as a parent, there may come to mind certain situations or aspects of it that are not at all what you would like them to be. Since this is not what you want, ask yourself, "What do I want to have instead?" Picture the very finest situation you can imagine. Then allow yourself to go still further: create an ideal situation that is even better, that has everything you want.

Michael's little girl, Sarah, is having difficulties in school . . . Though he has tried to clear the air between child, teacher, and parent, he feels hampered by Sarah's hostile attitude toward adults. After much effort at calm, open-ended discussion, the only progress in communication was the girl's statement: "You guys are all phonies—you don't really care about me! You just don't understand me at all!"

"What a daughter" thought Michael, "doesn't she see that I love her and doesn't she understand that I'm trying to help her?" He wished her negative attitude would go away.

Later Michael realized that what he wanted for both of them and determinedly chose this

goal for their relationship: for each to feel loved, lovable, and understood.

For the time being, keep your thoughts on a purely positive path. Forget concern with being "realistic" or practical, or "down-to-earth." Let your higher imagination and creativity soar unfettered.

It is extremely important, in creating a well-defined goal, that you permit "limits" to disappear. As the book by Marilyn Ferguson, *THE AQUARIAN CONSPIRACY* so aptly points out, we do not yet know the limits of the human potential. Perhaps you think you have limitations, flaws, or weaknesses that will always hold you back. Consider that mankind throughout history has overcome supposed limitations by new information and then, by a new approach.

If you truly believe that you and your child(ren) are capable of finer things in the future, then you could realistically give this new approach a try. You do not need to believe that it is 100% effective. Don't even worry about what percent might be plausible. Just make a commitment to bettering your relationship using this tool. Suspend any judgment and focus your energies on enhancing your life as a parent.

When you have achieved a visual ideal for your life with your offspring, ask yourself these questions: "Did I envision every aspect of our relationship? Is there anything I've left out? Does it feel complete? Do I feel satisfied and fulfilled when I imagine my ideal?" If not, stretch, relax, close your eyes and visualize some more. Get it all in. Be greedy.

As part of your ideal, be sure to include the sensations and feelings that go with the situations. Sprinkle in, liberally, the emotional nuances. Colors, music, smells, sounds, tingles, breezes, and warmth are all valuable ingredients.

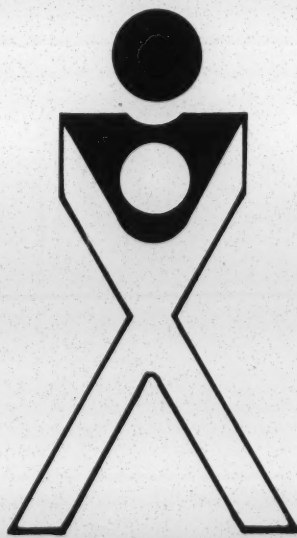
When you have a full, rich, exquisite, believable sequence of well-defined images, you can congratulate yourself on creating your own personalized parenting instrument.

How to use it? First of all—share it. Sit down with your child(ren) at a time when you can talk in a relaxed, unhurried manner (and when you are certain that no one has anything pressing that needs to be discussed). State clearly that you believe and feel *each* of you has more ability, love and beauty inside that can make all of you much happier. There are many ways to tell one's child, "I care about you, and I want things to be better between us." Then, in any manner that seems appropriate, share your personal vision

of how you would like it to be. (You might try asking the child(ren) to imagine along with you, eyes closed).

Now, You can enable your child(ren) to activate *their* creativity, imagination, intuition and other abilities. You can serve as a powerful catalyst for them. Your mere attitude can tell them that you believe in them—in who they are right now, and in the potential for what they can be.

"Now it's your turn" . . . see what the imagination of the young brings into focus. If a child wants a relationship that includes you bringing three different flavors of ice cream home everyday, ask "How would that make you feel?" Chances are, the answer tells what the child *really* wants in the relationship. Or perhaps you



might ask, "What would that DO for you?" That answer may reveal what the youngster really wants you to provide. What a help for the child to become clear on what s/he really wants!

Mom: If you could have it be any way you want between us, how would you choose to have it be?

Jimmy (age 10): Oh, I guess I'd like to be able to watch all the TV I wanted.

Mom: But that's not how you want it to be between the two of us, that's between you and the TV set—you want more time.

Jimmy: Ya, but you won't give it to me.

Mom: Okay, so if I stop forbidding you to stay up and watch TV, how would that make you feel?

Jimmy: Good, I guess.

Mom: What else?

Jimmy: Well, it would be one less thing you won't let me do. You're always telling me I can't do stuff.

Mom: You mean you'd like to feel there are more things you're allowed to do, is that it?

Jimmy: Ya, you make me feel like I'm still a little kid.

Mom: So you'd like to feel more grown-up, stronger, more important?

Jimmy: You bet!

When each has defined personal ideals, combine them all into a common goal. Youngsters may be less skeptical than parents when aiming for an ideal that seems too high, too far away. Again, whatever happens, allow your common vision to work for you, without restraining your inner abilities by tracing possible limits.

The moment of consensus, of common consent—"This is our goal"—can be a powerful moment. You have chosen something to strive for together. Make it a real choice. Your vision deserves more than a superficial flirting with it, as if it were an absurd or ridiculous fantasy. You are reaching for that which is highest in you. You are enabling your children to reach for the finest in themselves too.

Finally, use this tool every day. When you are relaxed and can close your eyes, take sixty seconds to focus your attention on those images. The best time is before starting your day. Some people prefer to visualize before going to bed. Others find a few minutes of "time out" in the middle of the day, stretching, deep breathing, and focusing on what they want—helps to bring them back on course. Experiment for yourself.

Experiment with your children. Every day that you spend together can include a moment of visualization, under whatever guise is appropriate.

COMMIT YOURSELF TO ALLOWING YOUR INTRINSIC SENSE OF GOODNESS, YOUR CREATIVITY, INTUITION AND OTHER INNER ABILITIES TO WORK FOR YOU. Maintain that powerful vision that you have in common with your children. Keep it in focus as you move through the next few weeks. Be sure to stop and check back after three or four weeks. You are sure to see surprising results! ■

Tools and approaches to explore in future issues: tuning into your own hidden emotions and those of your children. Exploring fun and right-brain activities together.

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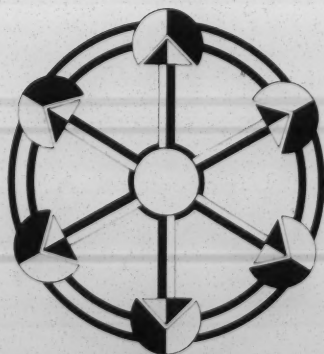
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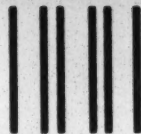
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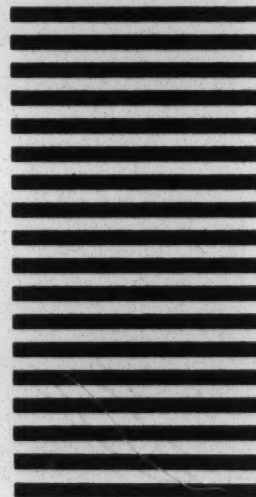
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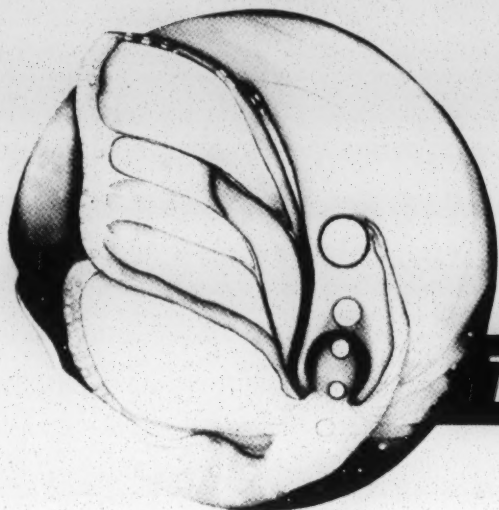
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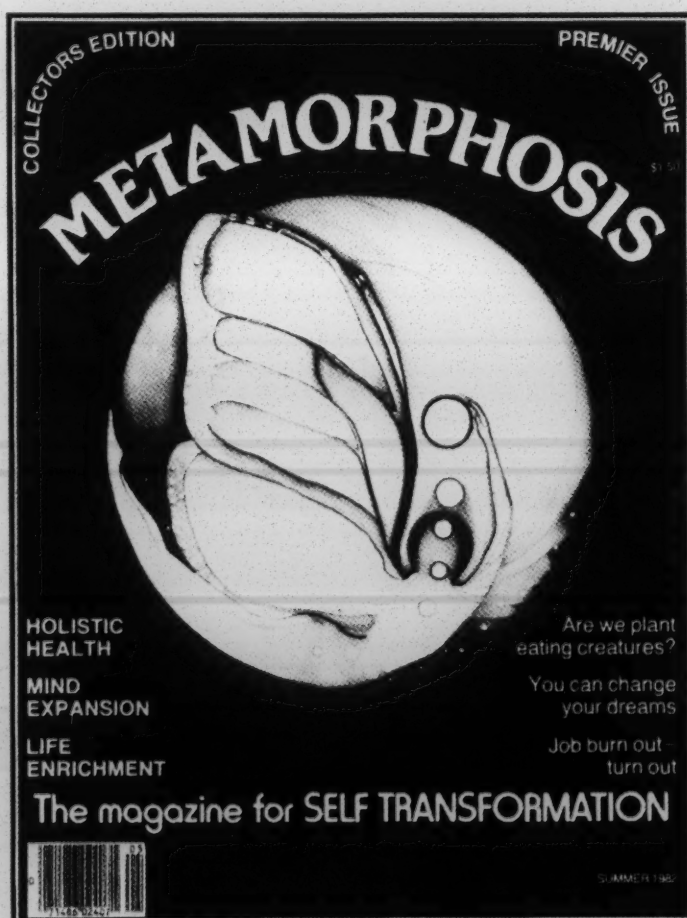
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BOOK SCREEN

PLANT EATING PEOPLE

CONTINUED FROM PAGE 13

solutions, to cure leukemia: "Favorable effects in ten out of thirteen children with leukemia...a strikingly fast disappearance of blast cells in bone marrow was noted compared to controls." One of the reasons given for lack of complete success was that they had not yet devised an optimal diet.

THE SCHIZOPHRENIA IN MEAT

"I am a heavy eater of beef, and believe it does harm to my wit."

Shakespeare
Twelfth Night

Drs. J. Wurtman and F.D. Fernstrom (M.I.T.) reported in *Science Magazine* that high amounts of tryptophane in the blood reduces serotonin, which controls creative brain activity.

More people in the U.S.A. are hospitalized and treated for the condition of "schizophrenia" than for the total cases of cancer, diabetes and heart disorders. As this "condition" has been variously and inadequately defined as well as used to categorize many who have been put in mental hospitals without recourse to their civil liberties and the law; we do not take this term literally, as such, and have indicated this by quotation marks. In Russia, Dr. Yuri Nikolayev of Moscow Research Institute of Psychiatry has returned patients to health by 20 to 40 day fasts.

His work showed that "schizophrenia" is a form of protein toxemia.

He states that his starvation therapy has been useful in treating eczema, metabolic disorders, bronchial asthma, hypertension, gallstones, tumors, hardening of the arteries, as well as "schizophrenia." Prior to the fast the patients were given a cleansing diet; following the fast the patients followed a vegetarian diet if they did not want the sickness to return. Today, Dr. Allan Cott, M.D. is using a modified version of Dr. Nikolayev's therapy in New York City for the treatment of "schizophrenia."

TRANSITION — GO SLOW

Now that you are excited and are shouting "I want to do it, right now." Don't try to make your vegetarian conversion in one step. You are a chemical time bomb, loaded with every kind of

poison in your fatty cells, bone marrow, muscle, bloodstream and brain.

To give up all your addictions in one step would flood your system with all the stored toxins that could make you violently sick.

Be gentle with yourself and go slow. There are guidelines. Take all the time needed, 1 to 12 months, to become a vegetarian.

The most important change is giving up all the white food: milk, sugar, salt, fat and bakery products. Cut down on the size of meals. Start an exercise program.

Learn to pray or meditate. Take time out daily to relax, walk in the sun, breathe deeply. The following guidelines, we have found, constitute a successful approach to dietary change.

Feel no guilt as the diet changes. It seems that we crave that which we are eliminating. If we slip back into old patterns, feel how our bodies feel (gas, loquacity, puffiness, constipated, diarrhea). Usually this is enough to keep moving in the direction we are going.

Don't be afraid of eliminative symptoms as our diets change. Most of what passes for sickness in this culture is actually our body taking matters into its own hands, and throwing off accumulated excesses and toxins. There is no "cure" for the common cold as it is not a "sickness" but rather a throwing off of accumulated wastes. It is not until we have thwarted these natural processes for many years (depending on genetic structure) that "disease" turns inward and chronic/degenerative symptoms appear (arthritis, rheumatism, tuberculosis, heart disease, cancer, etc.). These accumulations can be both from diet and environment.

Have faith in our bodies' healing processes. Every cell in our bodies has repair enzymes and the ability of eliminating toxins/poisons and healing damage from food spray/industrial poisons to radiochemicals. We are essentially two-way chemistry sets, until irreversible damage takes place! Whatever goes in can come out if we keep our systems unclogged.

Eliminate salt. Salt is an edemic substance; i.e. it holds fluid in the system. Salt is one of the major causes of the "puffy" look. We get chelated (naturally bound into an amino acid group and thereby easily assimilable) sodium and chlorine in sufficient quantity by simply eat-

ing a natural diet. Substitute sea vegetables which also flush radiopoisons.

Eliminate sugar. Realize that sugar is essentially "empty" calories, i.e. no other benefits (vitamins, minerals, protein). If the body ingests more calories than it can burn it must store them, mostly in the form of fat soluble poisons (ddt, 2, 4, 5-t, pcb's, etc.). These collect in this accumulation. By decreasing empty calories and increasing whole foods we naturally satisfy the body's need for building blocks (vitamins, minerals, proteins) without exceeding our capacity to burn up calories. Substitute fresh and dry (soaked) fruit.

Besides the obvious physical benefit, there is also the important political benefit of freeing up land in Third World countries for "real" food production and self sufficiency. The same is also true if we eliminate other foreign non-food items — coffee, chocolate, vanilla, alcohol, black teas, and other drugs.

Eliminate animal foods. Animal foods are at the top of the food chain and thus are most accumulative of poisons and toxins in the biosphere. Besides being bio-accumulators, the metabolism of meat, fish and eggs results in massive amounts of uric acid being released and the metabolism of milk product results in casein of glue base. Both these substances require elimination from the body and if consumption exceeds elimination capacity they must be stored. Just as excess calories are stored as fat, excess protein is stored as cancer and tumor, excess inorganic minerals (dairy, salt) as arthritis, excess mucus (from dairy, eggs, bakery goods) as respiratory disorders. All these conditions are reversible. The continuous storage of these substances results in any number of eliminative symptoms, from colds and diarrhea to (more chronically/degenerative) arthritis, rheumatism, hardening of the arteries, senility, kidney stones, and inflexibility. Substitute live greens, sprouts, nuts, seeds, and the yogurts-cheeses made from the nuts and seeds.

The political benefits of not eating animal foods include the stopping of massive pain and degradation to other sentient beings (did you ever see a large "factory" egg farm or slaughterhouse) and the freeing of land both internally and extra — nationally, for more efficient food production.

Eliminate non-organic and processed food. Eliminate the chemicals of agriculture and production. Substitute organic and whole foods.

Eliminate food that doesn't come through the peoples co-op and collective food system. Substitute food that does, or from another part of the system if it isn't available in your community.

The elimination of cooking. This will probably be the slowest of these stages. The gradually lessening inclusion of lightly cooked grains, vegetables, and fruits slows up and makes bearable the eliminative process, and in the case of very toxic and aged individuals, will stop them from killing themselves by the release of their own toxins. As cooking is ceased, the eliminative processes can be slowed by the inclusion of whole nuts and seeds and the ferments made from them. (1 to 10 years later).

Another benefit of not cooking, not eating animal products and local production of food is the greatly lessened need for production of cooking appliances, utensils, refrigeration and transportation.

This right diet we speak of seems to have several qualities; not only is it simple and from the bottom of the food chain, but it is also live. Living food has living enzymes which help us assimilate the energy and healing forces in our foods. Most of these enzymes are destroyed at temperatures above 120 deg. F. When cooked food is placed in the body, a symptom called leucocytosis develops immediately in the stomach region. This does not happen when eating live food. Leucocytosis is the localized excessive collection of leucocytes—white blood cells. When we eat cooked food past the leucocyte-lymph-liver-kidney eliminative capacity, the excess must be stored in our bodies. When we exceed certain storage capacities, we have eliminative symptoms, whether they are acute or chronic/degenerative. ■

TWO DREAMERS

CONTINUED FROM PAGE 23

When a woman dreams of a man she is dreaming of her "otherness," "The Male Within": the Animus. It is part of woman that gives her courage and strength, the ability to logically analyze and assert herself in the outward affairs of the world. Whether she is a nun or an executive her Animus can lead her to fulfill that role to the best of her abilities. For woman, the fully activated Animus is the embodiment of the perfect male. He can appear to her in her dreams in four stages of development.

The first stage of Animus development is the purely physical man: a muscle-man like Tarzan or an athlete. The next stage is either that of a man of action, a John Wayne type, or a man of romance like Romeo. The third stage is the Animus of high intelligence, a man who is respected as a carrier of the word, for example, or the President. The highest manifestation of the Animus is the fourth and final stage, "The Superman" because he has become the mediator between her consciousness and her Higher Self thus allowing a woman full connection between herself and the true source of her creativity. However, the Animus can have destructive aspects; depending upon a woman's development, he can appear in her dreams one time as a lover, yet another time as a torturer and abuser.

When a man dreams of a woman he is dreaming of this "Otherness," "The Female Within," the Archetype the Anima. The Anima is that part of man that teaches him how to be sensitive and nurturing to his own and other's needs. She leads him to his creativity, spirituality, and intuitive faculties. Subconsciously, she is that mysterious lover for whom he is always searching. The Anima also ap-

pears in a man's dream in four stages.

The first stage of development for the Anima is best personified by Eve. The physical beauty of primitive woman corresponds to a muscle man. Both are figures in the stage of purely instinctual biological functioning and relationships. The second stage is the romantic woman of idealized beauty such as Helen of Troy—a mixture of purity and sexuality. Woman as an object of knightly devotion best describes the third stage—woman in all her purity—an ideal to live and die for. The last and final stage of Anima development for man is Wisdom that transcends the personal and religious to heights beyond all imagination. Such an Anima is personified by Athena, the Greek Goddess of Wisdom or as the Shulamite in the song of Solomon (words of love from the wisest of kings to the Queen of Wisdom within). However, as with the Animus, the Anima can also have her destructive side and depending upon the man's development she can appear in his dreams one time as a lover, another time as a witch.

The last, and what Jung considered to be the greatest, of all Archetypes is the Self. The safest and surest way to approach the Self is by working through the other Archetypes. By this means, a person will be aware that within all of us are hidden strengths and weaknesses. He or she will know that all people possess a Higher Self that is waiting to guide them out of the land of illusion into the realm of wisdom and understanding. Such a person will be aware of the fact that he or she is not better than others, merely more aware of the divinity within and better able to rely on it more often for guidance in all undertakings.

The Archetype the Self can appear in dreams in many diverse ways. It can appear as a diamond, a crystal, or other precious or semi-precious gemstones. Other jewelry of gold, silver, and platinum represent the Self, particularly when they are of a round shape, such as a bracelet, necklace, or ring. A beautiful bird, or a helpful animal can also signify the Self in dreams. Even perfume, when it is the real thing, can represent the "true essence" of our being.

When personified, the Self can appear as a wise old man or wise old woman who is usually, giving advice to the dreamer. Occasionally the Self will appear as a person of great magnificence, such as a great king, or as a goddess, or as the Christ and other religious figures. A child with special and magical powers can be the Self helping the dreamer in some unusual way. Many dreamers have had the experience of hearing a disembodied voice in their dreams. Usually the voice comments on some activity in the dream or suggests advice that makes good sense. This can be the Self speaking to the dreamer directly, perhaps suggesting that the dreamer take a closer look at what is happening in his life at the moment. It is possible that at that time there is something major going on in the dreamer's life—an important decision to make, a change in the life's direction. The appearance of the Self can be very reassuring because that means that the whole of one's being is activated to help solve the problem or make the decision. Often the Self makes its appearance in dreams to give encouragement and support when the dreamer is experiencing great difficulty in his life.

Our dreams then, can be the tools that we can use to shape our lives: messages from our unconscious mind providing the information necessary to understand ourselves and thus take control of our lives. We are all "Diamonds in the Rough." Life's experiences force us to search deep within our psyches to find this precious gemstone, to cut and polish it according to the patterns of our souls' destinies. ■

Elaine A. Stuart

GUIDE TO DREAM WORK

CONTINUED FROM PAGE 28

- Dream (relate in present tense; anything you recall, include feelings)
- Dream theme
- Prior day's events and associations
- Puns and metaphors
- Dream characters and symbols
- Dream work (using one or several methods)
- Non-verbal processes
- Dream message(s)
- Action

A loose-leaf notebook may be the most practical for a journal, as pages can be inserted when one gets new insights into a dream. In Keeping a journal like this, one can look back and see a progression of the work done and also one can notice dreams which are related; what may be called dream series. These dreams individually may have little or no meaning, yet when put together, they tell the story. It is as if each is a piece of a puzzle. Some researchers believe that all dreams are such pieces.

The non-verbal processes I mentioned in the outline are:

- Body-movement (dance your dream, dramatize it in mime)
- Painting
- Drawing
- Sculpting

As with any way of working with dreams, the artwork can be used with the whole dream, a scene, an image, a symbol, or a feeling. If the dreamer wishes, it is then possible to have a dialogue with the art work itself. This adds a new dimension to the dialoguing process already described. The dreamer can also dialogue with the dream itself, the dream guide or the dream maker.

To conclude, here is one of my dreams which I worked following the above format. There is a lot more in this dream than I write here. It would take many pages to work all the possibilities. Many times I dialogue first in my imagination and then write down the main issues.

Date: 3-2-82

Feelings upon awakening: pleased, wondering, puzzled, accomplishment

Dream: People dancing like a ballet...men holding women on their backs...one woman slides off the back of a man, and gets back on from the other side...dance goes on...I wonder what happened that she fell off...they seem to laugh about it, or smile, as if not important...I'm in another room...there is a money interchange or something like that...I'm getting a lot of money and wonder if I really should have it all or someone will take it from me...I get more relaxed when I see it in a bunch of smaller bills...a man is with me...he is reaffirming and giving me confidence...we move on to another room where others are changing money or buying it and the rate is 25... the man with me and I are pleased for the rate I got was 35... he is more involved with this part than I am... either I or a woman is eating fish...two small pieces cooked, and she is taking the bones off carefully...

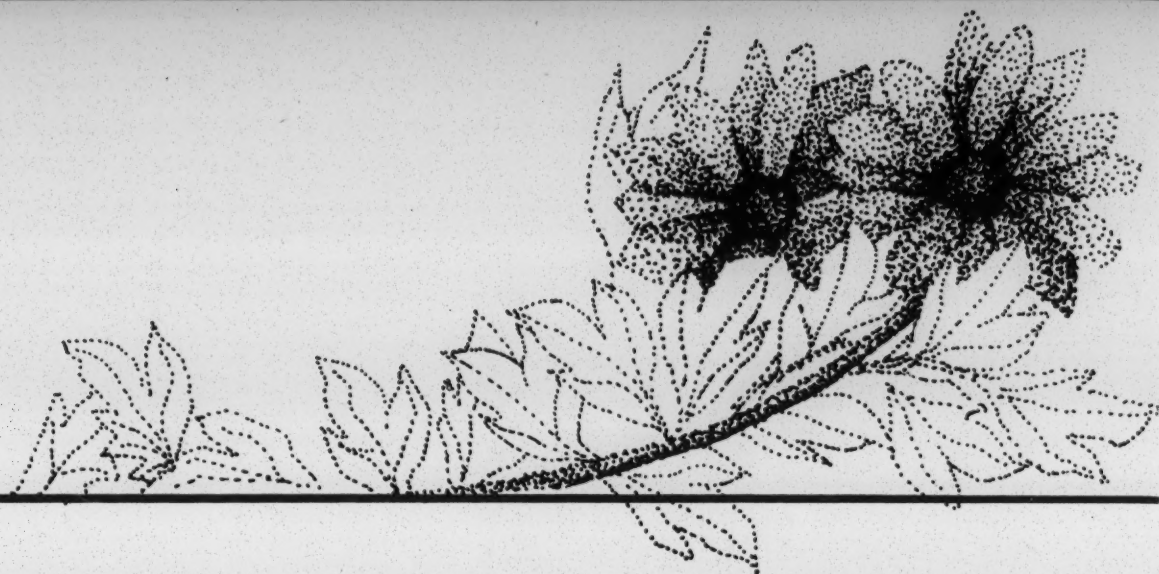
Dream theme: I am confused when I watch others and I learn as I get involved.

Day's events and associations: Have new clients...my fee is between 25 and 40... concerned about paying by bills... Have been paying more attention to the foods I eat and asking my dream world to give me guidance.

Dream characters and symbols:

Lots of people: strangers, different parts of me I don't know, the oneness in the many

CONTINUED ON PAGE 46



My home lies in rural Connecticut, where the warm breezes of Springtime turn the vast meadows and rolling hills into magical, emerald carpets of sweet smelling earth.

When I came to this beautiful hamlet, I was aware that I might not be accepted by the reserved residents. Too often, man is inclined to judge another's knowledge or worth by his color and I am half Yellow and half White. At first I was a little fearful that my background might incite deep rooted prejudices amongst the villagers but, so far, I have not experienced any real problems. Children act pleased to be in my company and the older folks are extremely loving and considerate. There is, however, a certain segment of the population which seems to resent my presence, but so be it. My thoughts are focused on self-growth so I honor another's right to choice. I prefer freedom to becoming embroiled in the defense of my stance, so I heartily accept the fact that I cannot please all.

When I overhear others complaining of their lot in life, a deep sadness wells up within me. I yearn to tell them they are fortunate to have the gift of life, which was given to be enjoyed. The sun and its energy feeds the soul, the rain quenches one's thirst and the wind sweeps away all the troubles of yesterday. Even though I might shout these feelings of gratefulness, there are those who would not hear, or even understand.

My home is quite near the highway so, occasionally, I watch the sea of people hurrying past with tense, pinched faces, shouting, demanding and complaining. The air becomes agitated with their frustrated energies and it is at those moments I am thankful I am different. Life's tensions have eluded me and I become expanded with a tranquility to be prized above all else.

Multi-colored birds singing in the meadow, accompanied by the musical purring of pine trees swaying in the wind, should create a peacefulness within those residing in the country but, unfortunately, this doesn't always seem to be so.

One such neighbor should be extremely happy, because he is not a mixture of color as I am and yet, he never seems to be in accord with those around him. He is resentful, disrespectful, ever searching and grasping, as though to possess the whole world. Not satisfied with a house or plot of land, his insatiable appetite reaches out, laying claim to all lands, as though the earth had been created for him alone. His purpose is to

take all and give nothing in return, except the bitterness that is born within him. His greed soon becomes recognizable as his complexion turns bright red with rage upon the realization that he cannot possess all things. His hunger for power causes many problems in our area, but particularly for one who has touched my heart deeply.

The friend to whom I refer is tall and statuesque with a beauty of indescribable delicateness. Her magnificence, however, is hidden by her inordinate sense of shyness. When the aggressive one trespasses upon her land, she merely bows her head low, allowing the intrusion

PATTERNS OF SIMILARITY

By Marjorie Buckley Turcotte

without protest. Timidness prevents her from mingling freely, so she often stands alone, secretly admiring the attractiveness of others, while remaining oblivious to her own attributes. I fear she shall never be fulfilled, but is resigned to living on in obscurity, while her classic elegance goes undetected.

This village in which I live is a melding of many types, all of a different nature. Some have a bright vivaciousness about them which makes them fun to be around, while others seem bent upon inflicting hardships wherever they go.

The latter seems to be an adequate description of a family of transients who have, recently,

taken up residency in our village. Their personalities were very disarming at first. Upon meeting them, one received the impression of helpless innocence, but on closer observation their behavior patterns proved to be deceitful and destructive. Not satisfied with using their own ingenuity to grow, their mode of operation is to cultivate the friendship of one possessing a sympathetic nature, attaching themselves in a persistent, parasitic fashion, until the family completely drains the strength and vitality from the gentle soul. This incident actually occurred to another of my friends who felt she was offering a kindly service to the transients by giving unselfishly of herself. She realized, too late, that she had allowed the scheming charmers to attain gluttonous control, while they literally strangled her.

One's misunderstanding of the word kindness enables many to fall prey to the parasites of the world who, eventually, choke the society in which they live. A more accurate definition of kindness would be, lending a helping hand to another, without allowing them to infringe upon your right to grow to your fullest capacity.

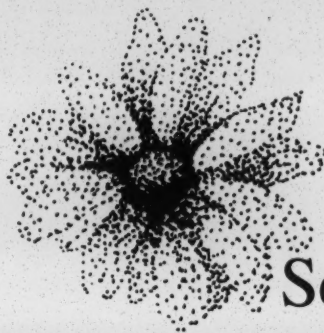
My days are spent in gratitude that I was created, not with a restrictive shyness, a restlessness to conquer all, nor the desire to stifle the sympathetic souls of kindness. Instead, I have been given the strength to survive alone, or amidst the weak and strong. This is the blessing bestowed upon the half yellow, half white Daisy.

You have visited the meadow I call home many times. Do you still fail to recognize my neighbors? The shy one with head bowed low is called Columbine. You will find her standing by the road's edge during the warm, lazy days of summer.

Surely you have met the greedy, restless one at least once in your lifetime. He is nicknamed Poison Ivy and with his caustic bite, has inflicted much discomfort upon the unsuspecting.

The transients are known by many names, with as many varied descriptions. Perhaps you commonly know them as mildew, rust and the smuts: Parasitic Fungi which can turn the healthy seeds of a wheat stalk into a powdery, black mass of death.

Drawing an analogy between all creations within the Universe, one becomes aware of how closely nature parallels humanistic characteristics and behavior patterns. Perhaps now is the time to ask ourselves; has Man, in his quest to prove superiority over other life forms, used his unique gift of logic wisely? ■



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GUIDE TO DREAM WORK

CONTINUED FROM PAGE 43

Dance: play, music, integration

Money: money

Man: aggressive self, rational mind

Woman eating fish: me

Rooms: stages of life, different areas of my personality

Dream work: I have a dialogue with the man in the second part of my dream. He is very protective of me and encouraging. Although I recognize which part of me he is, I realize my insecurities won't allow him to be fully integrated in my personality. The first part of my dream gives me an idea. I get up and dance with the man. In my mind's eye I see us blending - at times becoming one.

(The above is a summary of about one hour's work with this dream.)

Message: Reinforce your trust in my abilities, which I have posted in my study and look at several times a day. Whenever I feel fragmented, I do a dance-meditation. I eat fish once or twice a week and cut down my meat intake.

Although there is much I have not covered in this article, there is enough material here to get you launched into the dream work adventure. Bon Voyage, May your dreams find you!...M

GETTING TO KNOW YOU

CONTINUED FROM PAGE 30

6. HOW USEFUL ARE NEWSPAPER HOROSCOPES? They are amusing, but not very helpful. It is possible to know very general trends from your sun sign alone, but certainly not day-to-day forecasts. Keep in mind that you share your daily horoscope with about 1/12 of the human race. When you use your personal horoscope however, your forecast is totally unique. In order to know what each day has in store for you, it is necessary to have your personal horoscope based on the exact time of day of birth. M

DREAM PEOPLE

CONTINUED FROM PAGE 24

Another aspect of helping the children become unafraid of negative images is teaching them to transmit the negative energy into creating a positive product that can be shared for approval or criticism the next day. In the Fall 1951 issue of *The Complex Quarterly*, Stewart gives the following example: "A child dreams that he is attacked by a friend and, on awakening, is advised by his father to inform his friend of this fact. The friend's father tells his child that it is possible that he has offended the dreamer without wishing to do so, and allowed a malignant character to use his image as a disguise in the dream. Therefore, he should give a present to the dreamer and go out of his way to be friendly toward him, to prevent a reoccurrence in the future. Built up aggression toward the dream of the friend is dissipated and a friendly exchange ensues. The dreamer is warned to conquer any dream characters in future dreams using a disguised friend image. Even what we would consider "unproductive fantasy" is treated. Again Kilton Stewart writes:

"If the child reports floating dreams, or a dream of finding food, he is told that he must float somewhere in his next dream and find something of value to his fellows, or that he must share the food he is eating; and if he has a dream of attacking someone, he must apologize to them,

share a delicacy with them, or make them some sort of toy."

The Temiar believe that each person has several souls, and that each soul is connected with a particular organ or function. Of the principle types of souls; head, eye, breath, heart and liver, the liver soul is considered the "wandering" one and the head or "thinking" soul ventures forth on special errands to gain experience. According to Noone's studies in "In Search of the Dream People," their belief is that man can only gain ultimate power over the forces of evil if he has courage enough to reach out boldly. On the other hand, fear makes his soul withdraw deeper into the body, becoming repressed and paralyzed. Therefore, if a child experiences flying, he is encouraged to let himself go as this is an indication that one of his souls desires to be free.

It is recommended that they always progress toward pleasure and seek a positive outcome in their dreams. If they are falling, for example, they should transform that into flying instead, to a beautiful place where something positive, such as a poem, dance, song or design can be procured and brought back to share with the group. Feelings of isolation are discouraged, and the child feels he is a significant part of the group by sharing gifts received in dreams, thereby developing feelings of confidence, acceptance, social recognition and esteem.

The children are encouraged to develop helpful guides to whom they can turn for advice, believing that once mastery is achieved over dreams, the dream guides will always be there to help. Finally, the children are urged to use the dream to take some kind of positive action during waking life, i.e. work on a relationship, share a gift or program their future dreams via auto suggestion and meditation.

He also found that by the time they had reached adolescence, they were cooperative, selfless, confident and independent without the strain of self control. To what do the Temiar owe this state of peace and tranquility? Their dreams!

Through dream interpretation and analysis, the Temiar are able to program specific behavior and obtain positive results. This type of dream therapy allows the child to adjust his inner tensions and enables the child to combat what he fears most on his ground and in his own terms. It helps clear blocks that might otherwise impede the free play of imaginative thinking, and disciplines the child to learn decision-making skills and resolutions. It also familiarizes the child with his psychic reactions through dream-world expression. These dream techniques instill in the children good will for their fellows and strengthens their self-esteem.

By making their dreams the chief focus of their social and intellectual lives, the Temiar have reached a state of harmony with their environment and each other by eliminating many of the social, economical and psychological ills that we experience daily in the West. They have accomplished all this without the use of a written language or scientific techniques.

Perhaps it is time for us to take our cue from the "primitive" Temiar and embark on a new path

using such dream therapy to remedy our mal-adjusted society.

For those who would like to experiment with the Senoi (Temiar) dream methods for behavior modification a questionnaire is offered with permission from Marie Fay, M.D., author of the *Dream Guide* and published by the Center for Healing Arts in West Los Angeles, California. For your free copy of Marie Fay's questionnaire, forward a self addressed stamped envelope to: Metamorphosis Dream Questionnaire, 254 Burnside Ave., East Hartford, Ct. 06108. M

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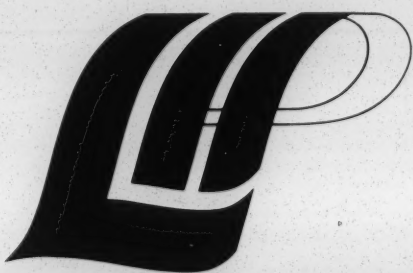
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